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SPECIAL FEATURES OF ISLAM

A PAPER READ BY KHWAJA KAMAL-UD-DIN, AT THE
6TH CONGRESS OF RELIGIONS, IN PARIS,
ON JULY 19, 1913.

Mr. Chairman, Ladies and Gentlemen,—

Allow me, once more, to express my sincere thanks for the privilege and the honour you have conferred upon me to say here a few words on behalf of my religion. That Islam admittedly was the torch-bearer of learning and light in the West in days when Europe was enshrouded in ignorance and darkness, and that the followers of the Holy Prophet were undoubtedly among the very few factors in creating the conditions which led to the present culture and advancement here, are in themselves cogent reasons which should strongly appeal to your sense of duty and justice towards Islam and the Musalmans. What a pity that with all the outpouring of learning and literature, no proper efforts are made to clear off that cloud of misrepresentation and want of knowledge which still envelops the religion of Arabia in the West. You can afford, ladies and gentlemen, to explore dead and dull regions of Arctic and Antarctic Oceans at the expense of inestimable human lives and resources, but you do not care to fathom that great religious ocean which deeply affects physical, moral and spiritual regions of a

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vast number of humanity. It is a happy sign, however, to find plans of Universal Religion discussed in your programme, and a desire to create a better understanding amongst the adherents of the various denominations and persuasions of the world; but in order to find out a via media between different religions, and to create harmony among the conflicting elements in religious opinion, is it not necessary that first-hand information should be obtained at least of a religion, which at present is a living force and a co-worker with other factors in humanising millions of men still living on the planes of ignorance and barbarity? It is absolutely inconsistent with your advanced culture that your information on Islam should come through adulterated channels and from the hands of propagandists hostile to Islam: and in this respect, ladies and gentlemen, allow me to assure you that misconception, misconstruction or even misinterpretation of Islam and its tenets is not our complaint, it is "Misrepresentation and Misinformation," by which we are the chief sufferers here. Things having no existence whatsoever in our teachings and polity have been imputed to us, and baseless charges advanced against Islam; nay, the very beauties which we account amongst our exclusive possessions have been denied to us, and the very evils which Islam came to eradicate, and did succeed in so doing, are ascribed to it. Do not monotheistic ideas pervade all your deliberations to-day in this Liberal Congress, and is not, therefore, your everlasting gratitude due to the religion which alone in the most unequivocal way taught the Unity of God and the Equality of Man?

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The shortness of the time at my disposal, ladies and gentlemen, disables me from giving you even a bird's-eye view of my religion, but availing myself of the courtesy awarded to me, allow me to give you a few features of Islam which, to my mind, as a student of religion for the last twenty years, appeal as its special and exclusive acquisition.

MUSLIM ATTITUDE TOWARDS OTHER RELIGIONS

The very first words in the Book of Islam inculcate the most generous views which a Muslim must entertain towards the other religions of the world. Almost all pre-Islamic religions while claiming Divine revelation for their origin, denied that privilege to the others, as if the adherents of the latter were the step-children of God, or the Universal Father forgot them after they were created. This narrow-mindedness created contempt and hatred between nations and nations, and caused disintegration among the various members of God's family, resulting in wars and fighting, which devastated everything noble and high in humanity. But Islam uprooted this very idea; it taught that every nation had been blessed with a teacher from God. The Divine origin of every religion was admitted, and subsequent innovations by man, if any, were pointed out. "All praise and glory is due to Allah (God), who is Creator, Sustainer and Nourisher of all the races of mankind," are the opening words of the Quran. Is not physical sustenance open to every man, white or black; why not, then, spiritual? If the various components of Nature have been created to meet equally the physical needs of all the nations of the world, nourishment of soul is equally needed. And therefore the Final Word

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of God in the Quran declared that all the Prophets of various nations of the world came from God, and brought light from one Divine source. Nay, Islam did not assume and claim a new position for itself as a religion. It came to complete that old, old religion—The Gospel of Obedience to Divine Laws,—which was gradually revealed to the blessed race of the Prophets from Adam to Jesus. As the Quran says in this respect :—

“ Say (ye Muslims) : We believe in God, and what has been sent down to us, (through the Holy Prophet), and what has been sent to Abraham and Ishmael and Isaac, and Jacob, and the tribes, and in what was given to Moses, and Jesus, and the Prophet, from their Lord. We make no difference between them, and to Him are we resigned.”

The Quran II. 88.

This verse not only makes a Muslim a follower of the Holy Prophet Muhammad, but infuses in him a spirit of allegiance and reverence to Moses, Jesus and all other Prophets of the world. The Quran is his sacred book no doubt, but the sacred scriptures of other nations are also his common property with them.

RELIGION A PRACTICAL LIFE

The second special feature which I claim for Islam is the different conception of religion which it presents to its followers. Islam does not believe in rituals* and ceremonials as essentials in religion, nor does it inculcate any dogma or sacrament. It is neither monasticism nor absolute prudentialism. It makes religion a simple, practical life. In every deed and action, and in every thought and conception, a Musalman has to observe his religion. Hence Islam provides various laws and regulations for observance in one's life. And does not our daily life exert deep

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influence upon our soul and morals? One who regards spirituality as something different from what may be called "an outcome of balanced morals and passions" has hardly understood human nature. Hence a Muslim's spirituality does not begin to work nor has he to wait for certain periods of time in a week or a month for the edification of his soul. Everything, even of the least magnitude and intensity, whether good or bad, he has been taught has a deep effect upon his life in every respect, and he stands responsible for it before God, who is believed to be Omnipresent and Omniscient. The Holy Prophet Muhammad, when questioned, defined Islam in one word. Islam, he said, consists in "obedience to God and benevolence to His creatures." A religion which alone, in my humble judgement, can be and ought to be the coming religion of the world. No doubt Islam also teaches certain beliefs and enjoins certain practices, but lest they may be confused with what constitutes real religion, they have been named Pillars of Islam and not Islam in themselves; but they are indispensable, as beliefs lead to human actions and practice makes man perfect. That rituals are of little value if unattended with virtuous actions and good beliefs has been elucidated in the following verse from the Quran :—

"There is no piety in turning your face towards the East or the West but he is pious who believeth in God and the last day, and the angels, and the scriptures, and the Prophets; who for the love of God disburseth his wealth to his kindred and to the orphans, and the needy and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble; these are they who are just and these are they who fear the Lord."— The Quran, II, 171.

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THE ISLAMIC NOTION OF WORSHIP

It would not be out of place to give here the Islamic notion of the worship of God and His Glorification which has been considered to be the main object of religion in the world. Under the teachings of Islam *God is much too great to be pleased in seeing man bow down at His Altar*. Man's submission or disobedience to Him, according to the Quran, neither adds to nor subtracts from His Divine glory, as God is self sufficient. Edification of God under Islam consists in edification of man. Similarly, glorification of God simply means regeneration of man. The very word "Ibadat," which in the Arabic texts stands for worship and adoration to God, is very suggestive. Literally, it also means to open and work out what is latent in one. To convert our high and noble potentialities into actualities is therefore the chief object of our "Ibadat"—i.e. worship; but to do so we need certain laws and regulations revealed to us by Him who is the Creator of all our faculties. Thus, in the second place, worship of God comes to mean obedience to such laws and regulations. Again, certain beliefs and practices are necessary to create in one a disposition to obey and submit, in order to make him observant of Divine Commandments which are conducive to his final regeneration. Thus, in common parlance, saying prayers, fasting and doing other things come to mean worship; otherwise real worship and true glorification of God are simply meant to cause edification and evolving of man. One who fails to edify himself has failed to realise the object of worship. Similarly, if Islam lays special stress on the Unity of God

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and destroys all polytheistic tendencies in man, it is not to satisfy a certain passion of "Jealousy in God," who cannot suffer to see any other deity on the same altar with Him. It is in order to accept one and the only one source of the law that the Unity of God is so emphatically preached in Islam. God, the Creator of our faculties as well as the Author of all other things in the Universe created to help human development, can alone know and show us the way of our evolution and give the law. But if I have got more than one God to worship, my sense of obedience to His law must suffer. Hence to believe in One and the Only One God is essential for the proper growth and the moulding of my real character. Besides, the very idea of the Unity of God establishes two things which are the only basis of all our civilisation and culture,—the equality of man and the subservience of Nature. The first opens chances of progress equally to every one, and the other leads to all scientific researches ; and the Quran in explicit terms mentions these two things as the necessary fruits of our belief in the Unity of God.

ISLAM PROVIDES A COMPLETE CODE OF LIFE

If religion or the worship of God is, therefore, so closely connected with our own regeneration, are we not in need of laws and regulations to guide us ? Our physical conditions produce a deep effect upon our morals, which when exercised with high character work out our spirituality. Our ethics and polity have also to play a great part in our spiritual growth. Besides, we are subject to our environments. Those surrounding us affect us, and are in their turn affected by us. We cannot do

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without them ; thus we need a complete code of laws regulating our intense relations, suiting all our walks of life, and helping us in all our endeavours. Without such training and regulations the attainment of spirituality is impossible. Those who speak of it, independent of all our social and communal bonds, hardly understand the signification of their own utterances.

It is, however, to meet this natural demand that Islam has another special feature. It provides rules and laws suiting all conditions of humanity. Man in every position and capacity finds something in the Quran to guide him. Religion is not the monopoly of one class or section of humanity ; and men differ from each other in degree of culture and taste. Those who live in Central Africa are poles apart intellectually, morally and socially from those in Europe. But Islam claims to furnish rules and regulations for them all. If it gives ordinary and initial laws of sociality to Central Africa to improve their physical conditions and improve their social relations, it teaches sublime morals and high spirituality to men of advancement and culture, and brings them to that highest goal of human soaring which brings man into union with God. It is in this connection that Islam teaches.

THE SINLESSNESS OF MAN

It does not believe in the inheritance of sin. Sin, according to Islam, is not in man's nature, but an individual's acquisition after his birth. We are therefore named Muslims *i. e.* obedient to the law. And what is sin ? Simply disobedience. Hence one who is a true Muslim is sinless. Sin is an acquired thing, and can be purged

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off. I am surely a son of God, and the beginning words of the Lord's Prayer teach me to believe so. I may become a prodigal, but I can claim my heritage, and become His begotten; and how can I be in union with God if sin is my nature? If I cannot be free from it, to be at one with the Great Sinless is an uncompassable thing? It is in this respect that the Book of Islam conferred the highest boon on the human race. It was to create in man the consciousness of possessing the highest capabilities and to open before his eyes a prospect of unlimited progress.

The holy words of our Book in this respect are as follows:—

“Verily We (God) created man with the best fabric, endowed him with the best faculties, then brought him down to be the lowest of the low (*i.e.*) he is also prone to go to the lowest ebb, save those who believe in truths and do the things that are right, theirs is the unlimited reward.”

The Quran 95 : 3, 4, 5.

Is not this very idea, that man is equipped with the highest capabilities and can make unlimited progress, the chief attraction and pride of Rationalism? This idea of continued and uninterrupted development is one that seems absolutely to override our age. It is scarcely possible to open any really able book on any subject without encountering it in some form. It is stirring all science to its very depths; it is revolutionising all historical literature. But who should claim the credit of bringing out this golden rule of advancement into the world? In most clear terms it has been existing in the Quran for over 1,300 years, while Rationalism is admittedly of modern growth. Nay, the text in the Quran is in a

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much improved form, giving us a complete insight into every phase of human nature. We no doubt are equipped with the best faculties, but we are not free from the reactionary elements in our nature. Potentialities exist on both sides. We have a bright as well as a dark side of our character. "We created man," the God of the Quran says, "with the best fabric, but we also bring him down to be the lowest of low if he fails to observe good laws and do right things." What a truism ! and we observe it in our daily life. Men equally circumstanced and born with equal environments, run different ways in their course of life ; one ascends to the top of the ladder and the other lies at the bottom. Scrutinize their modes of life, and the truth revealed in the Quranic words comes home to us. One accepted the right path and the other fell into error and went astray. Rationalism gives us only an energising factor, but the Book of God adds to it the necessary check and caution. The latter gives us a perfect code, while the former takes a partial view. In order to keep this golden rule of life always before our eyes we have been taught to repeat the following in the concluding portion of our daily prayer which may be said to be the analogue of the Lord's Prayer with us Muslims.

" Guide us, O Lord ! into the right path which leads us to Thee, and let it be so that, remaining firm in the footsteps of persons upon whom have been Thy blessings and favours. Save us, O God ! from the path of the people upon whom has been Thy wrath, and of those who, having fallen into error, have gone astray and not reached Thee. Be it so, O God ! "

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Those who tread the right path and remain firm in it, "continued and uninterrupted" development comes to them, all their noble and high potentialities become actualities, and these are the blessings of God, but those who fall into error and go astray, they become "the lowest of the low" which in the Book of Islam has been named as the 'Wrath of God.' The words "Thy blessings and favours" are worthy of note. They have the widest signification and encompass everything good and noble; everything necessary and desirable. The words speak for themselves and do not therefore require further explanation. But I would say one word about that highest blessing which God conferred on man,—a Divine gift which, according to the Quran, is open to all mankind. It is "To be at one with God," and to be in union with Him, to talk to, and to be talked to by, Him. And this is not an impossibility. The Divine Attributes have never been and cannot be in abeyance. If God spoke to man in days gone by, it is blasphemy even to think that He has become dumb now. On the other hand, if man has once shown the capability of being spoken to by the Most High in ancient days, we have not lost any of the faculties we inherited from Adam.

If the world in its material progress can produce every now and then, say, Newtons, Herschells, and Addisons, where lies the impossibility of seeing Jesuses, Krishnas, and Buddhas again? Are we not endowed with same constitutions; and does not physical equality demand spiritual equality? That it is possible, we find in the Quran. Nay, we have been given similar promises elsewhere. Did not Jesus, as well as Krishna and Buddha,

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promise their re-appearances? Jesus also explains how this re-appearance will take place. It is not the coming of the former man, but the appearance of the new with the spiritual semblance of the old. If John the Baptist was Elias, and we should accept the words of Jesus to be true, the re-appearance of these great men will be in the same way. Therefore, when I pray to God that I may be shown the path by treading which I may attain what was given to those blessed by Him, it is not kingship or commandership,* or any other high worldly position that I pray for. That is not my ambition. These are ordinary human achievements. A Muslim claims the heritage of the Prophet. The words "Guide us into the right path" in the Muslim prayer are very instructive. We do not beg of Him to "give" us something, but to guide us; we invoke guidance, and if our prayers meet His acceptance, we are sure to receive inspiration or Divine revelation according to our deserts.

THE TEACHINGS OF ISLAM BASED ON RATIONALITY

Another special feature of Islam is the rational basis on which it explains all the truths it inculcates. What makes the hold of religion looser and looser on the modern mind? There is a great dearth of such bases. Every religion demands its adherent to believe in certain things as truths. Godhood, angels, revelation, prophethood, the day of judgment, the resurrection, life after death, and our reaping the fruits of our actions in that life, which means heaven or hell—these are the various things taken as truths, and preached in different forms by different religions. We may diverge in our conception of them, but we converge on basic line. But do we not possess

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reason? Has not God equipped us with various faculties, and has not His Providence supplied us with means to satisfy their respective cravings? I have feelings, I have passions, but I have also reason. If the craving of my heart can be satisfied, why curb the demands of my reason? If you gratify my emotional side, why thwart me on my rational side?

The above mentioned articles of faith have been taught by almost all religions as postulates and axioms; but how to make them acceptable to a sceptic mind? In the Quran, however, everything has been explained on a logical basis, and cogent reasons given in proof, with apt illustrations from Nature. Besides, the complete word of God should not need the advocacy of its followers. Let not the preacher, but the Book itself, explain to me my difficulties. The Book of Islam, however, not only appeals to heart, feelings and sentiments, but also to mind and reason. The former Scriptures, though of the same Divine origin as the Quran, could not do so, as the people immediately concerned lacked intellectual development to appreciate truths explained on a rational basis. Jesus had to speak all the things "in parables, and without a parable spake he not unto them," because they were "without understanding."

THE ETHICS OF ISLAM

Another improvement which the Book of Islam has made on the previous ethical writings of the world is the distinction between the natural qualities of man and his moral conditions. We are equipped with various

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passions and qualities such as affection, meekness, mercy, humility, and so forth. But, according to the Quran, they do not fall under the heading of moral conditions, unless they are guided by the dictates of reason and conscience. They are mere natural and instinctive impulses. For instance, the affection and docility which a dog or a goat, or any other domestic animal, shows towards its master cannot be designated as courtesy or refined manners, nor can the fierceness of a wolf or a lion be classed as rudeness or misbehaviour. Mere possession of a few qualities which are the outcome of natural impulses does not bring out spiritual life. For instance, meekness of heart, peace of mind, and avoidance of mischief are only so many natural qualities, and may be possessed even by an unworthy person who is quite ignorant of the true fountain of salvation. Not a few animals are quite harmless and more sinned against than sinning. When tamed they are not offensive in the least, and being lashed they do not resist. Yet, notwithstanding all this, no one can have the foolishness to call them man much less as good as man. A goat is more meek of heart than many a man. Similarly, persons guilty of the blackest deeds sometimes manifest qualities worthy of advanced morality. Robin Hood must rob the rich to feed the poor. Europe, with all her love for dogs and mercy for dumb animals, did not find her humanitarian sense injured by the recent slaughter and strangulation of the various Muslim races. Thus, a teacher who reads to us homilies on morals approving certain qualities and belittling others, simply appeals to our natural impulses, which still need

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moderation and restraint. It is another special feature of Islam that its Holy Book made a distinction between our instinctive cravings and high morals. It did not give us only a list of moral qualities, but showed us the occasion of their use. Do not our actions change in their results with the change of scene and environment? Does not the same action become virtue and evil under diverse conditions? To punish a culprit is simply to show mercy to society. The peace of a community would suffer seriously if at the trial of an offender the magistrate acted according to the wish of the offender. In connection with this I may point out another common mistake of the so-called moralists. The tender qualities, in their opinion, exhaust the whole list of morals, as if our Creator was unwise in endowing us with certain stern qualities, such as anger, vengeance, and jealousy. They should know that it is vengeance which, when properly administered by the magistrate, guarantees protection of life and property and becomes a necessary virtue. Jealousy or envy, used on a proper occasion, creates in us high aspiration and actuates us to achieve excellence. To curb these natural propensities is no morality, it is their balanced condition which makes them indispensable rational virtues. Hence the Quran does not simply say that charity, courage, justice, mercy, kindness, truth, high-mindedness, are high excellent morals, but it shows that all the other qualities with which man's mind is endowed, such as politeness, modesty, honesty, generosity, jealousy, perseverance, chastity, anger, devoutness, moderation, compassion, sympathy, courage, forgiveness, vengeance,

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patience, fidelity, etc., become virtues when they are manifested on their proper occasion. The Holy Book makes mention of all of them, defines their occasions, and shows their right use. It teaches us also the means to be adopted for perfecting these high morals. It may be said here also that as, under the teachings of the Quran, our natural impulses when balanced and properly regulated are converted into moral qualities, similarly no hard-and-fast lines can be drawn between the spheres of both moral and spiritual status. All our conditions—physical, moral and spiritual—are interwoven and affect each other. No one can achieve a high stage of spirituality without training his physical conditions and moral qualities, hence the necessity of observing the various laws and regulations given in the Quran concerning our daily life. The subject requires complete elucidation,² and the time hardly allows it.

WOMAN IN ISLAM

I am afraid I have already trespassed much upon your courtesy and patience. One word more and I will conclude my paper. It is the raising of the status of woman that Islam claims as one of its chief merits. woman was given a position by Islam which she never enjoyed before. She had no distinct individuality until then. Islam came to give her personal rights. Nay, I would go further and say that the most cultured nations of the present day have still to make strides to reach that state of civilisation which in the words of the Qurân would say :—

“Women have similar rights to men, the same is due from them (women) as to them.”

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If she is under certain duties and obligations towards man, he also is under similar obligations and duties towards her. Thus, Islam nearly restores equality between man and woman. It opens to her equal possibilities of intellectual, moral and spiritual progress with man. It gives her a separate and distinct individuality, and raises her from the debasement to which she had been reduced by wrong beliefs, and dogmatic tenets based on ignorance.

THE FREE RELIGIOUS MOVEMENT

A LECTURE DELIVERED BY THE AL-HAJ KHAWAJA KAMAL-
UD-DIN ON BEHALF OF THE FREE RELIGIOUS
MOVEMENT OF LONDON IN STEINWAY HALL.

ON NOVEMBER 5, 1916.

"The Free Religious Movement.....will not have either Christ or Buddha or Confucius excluded from its fellowship. But neither will it accept Buddhism or Confucianism or Christianity as a select and exclusive branch of religion. If I may adopt the quotation from Emerson, I would say, 'Attach not thyself to the Christian symbol, the Buddhist symbol, the Confucian symbol, but to the moral sentiment which carries innumerable Christianities, Buddhisms and Confucianisms in its bosom.' We are on a great quest for the universal in religion—for world religion as a means to world brotherhood.....The religion of the future will not be sectarian but universal. It will take the common spiritual and ethical of all the great faiths, and will display their essential oneness. It will, in fact, be world religion. Even in Christian communities, increasing numbers of good men and women are averse to labelling themselves 'Christian' of any sort; and therefore to insist on a Christ-confession as Master and Teacher would be to keep many good and honest persons outside and defeat the very object a Church should have in view. The same argument applies to Buddhist communities, and Confucian, and Mahomedan,

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and the others. The coming religion will include all these and exclude none. For at heart they all mean the same thing. I entirely disagree with the suggestion that a Church should consist only of those who can profess and call themselves Christians. It is far better to drop both words—both Church and Christian. What the world wants is ‘the union of all who love in the service of all who suffer.’ Therefore we have formed this Free Religious Movement towards World Religion and World Brotherhood.....The Movement inaugurated here to-day is religious—human. It is a dreadful combination of words but better words and phrases will come as the Movement grows. We have to invent a new vocabulary to express the new ideas. The Free Religious Movement is religious and it is humanist. It takes the world for its parish and mankind for its concern. The human soul is a unity, and the racial solidarity of man follows as a matter of course.* Universalism is the final goal of human effort. We must take the widest survey of those questions which agitate the minds and engage the activities of men in other lands as well as our own. We regard religion as moral enthusiasm, expressing itself of humanity, in altruistic effort directed towards reforms of abuses, pure ethical ideals, just social, free economic conditions and pacific international relations. That is the goal towards which the Free Religious Movement moves.”

BEAUTIFUL words, uttered recently by Dr. Wallar Walsh, of the Theistic Church, London, in an address, which simply mirror a Muslim heart. With a slight change, he has paraphrased various verses from the Qur-án. We have only to substitute the word “Islam” for the

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words "the Free Religious Movement" in the above, and the words of Dr. Walsh will befit the lips of a preacher of Islam. Islam means *complete submission to Divine control in the mode and conduct of life, and implicit and unreserved obedience to laws revealed to man by God*. Islam does not claim to have originated from the preaching of the Holy Prophet Muhammad; on the contrary, it asserts that it was as well the religion of the prophets that went before him. It is as wide in its conception as humanity itself. Islam was the religion of Adam, Noah, Abraham, Moses, Jesus, and others. Does not the Qur-án bring home to us the same truth when it commands a Muslim thus: "Say, we believe in God and in what has been revealed to us, as well as to Abraham, Ishmael, Isaac, Jacob, and their descendants; we also believe in what was given to Moses, Jesus, and to all the prophets raised by the Creator of the Universe; *we make no distinction among them*; we are Muslim (resigned and submissive) to God." Muslim to God and not to any teacher or master, making therefore no distinction among various teachers who received truths from God and revealed to us for our guidance. Could a spirit like this fail to reduce the conflicting elements into harmonious whole? And has not Islam worked wonders in amalgamating black and fair into one brotherhood? The whole of the Qur-an teems with expressions like the one quoted; nay, the Book of God at its very commencement makes it a necessary condition for a Muslim to believe in all the truths revealed before the Holy Prophet Muhammad, and claims to contain in it spiritual and ethical of all the great faiths when it says about itself, "*The pure pages where in are true Scriptures*". Dr. Walsh and his worthy coad-

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jutors, in their noble cause of constructing a universal Church to bring all humanity within its fold, freeing it from all kinds of sectarian ideas and creedal prejudices, could not think of anything better than what had already been pronounced in the Qur-an. It is not "the coming religion," which in the words of Dr. Walsh, "will include all and exclude none," but that grand object was aimed at in the above quoted verses some thirteen hundred years ago, when the last phase of Islam was preached by Muhammad, who, as he says, was prophet "to the red and the black as well as to the white and the coloured." Other prophets had their mission to a particular place and to a particular race, but the mission of the Prophet of Islam was for all. And he succeeded in establishing practically that universal brotherhood of mankind which was the ideal of every great teacher.

Besides, if the interest of humanity could be better served with an amalgamation of its various components through a universal religion, should the initiative come from man, and should the Providence remain in abeyance from centuries to centuries? Some fifteen hundred years before, such a coalition was an impossibility and even not in requisition. Different branches of mankind separated from each other by natural or artificial barriers, and with little means for mutual intercourse. But the world began to shake off this exclusiveness soon after Jesus Christ, and began to assume more of a cosmopolitan character when Prophet Muhammad appeared. Then the conditions of the day did demand appearance of a prophet to all the nations of the world. Has not the illustrious Prophet been addressed in the following words in the Qur-an :

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"And We have not sent you but as blessing for the worlds." Again the Book says: "Blessed be He who *hath* sent down Al-Furkan on His servant that to all creatures he may be a warner"; and is this not the same to what the West has only now been alive?

Muhammad was the latest exponent of that Divine system that is impressed on man's nature and is the religion of every human child that is born; and so the Qur-an says: "The nature made by Allah in which He has made all men—that is the right religion" (20 : 29); the *religion of Divine commandments and human obedience*, which means Islam. We need not invent a new vocabulary, as Dr. Walsh suggests. The word "Islam" is comprehensive enough to include everything desired of the proposed religion by the learned doctor. The name was not invented, as in the case of other religions, by those who profess it. It has not been adopted after the name of any person or place connected in some way with it. This name, on the other hand, has expressly been given to the religion in the Qur-an: "I have chosen for you Islam as religion" (5 : 5).

If complete surrender to God's will includes everything desired of the proposed religion of humanity, the Qur-an is not wrong when it says: "Verily the religion with Allah is Islam." It is an irony of fate that ignorance styles this religion "Muhammadanism" in imitation of other religions named after their various teachers. *Islam and not Muhammadanism is our religion* and we are Muslims. So was Muhammad himself, and so were Abraham, Moses, Jesus, Buddha, Confucius and Krishna. Muhammad did

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not make a religion for us. He was only a messenger from God, "In sooth I am only a man like you; it hath been revealed to me that your God is only one God," he says to us in the words of the Qur-an (18 : 11).

That the name, the "Free Religious Movement," given to the coming religion is not a happy choice has been admitted by Dr. Walsh himself. It hardly conveys those ideas that underlie this happy movement—a practical religion in which "the important questions are not theoretical but concrete," questions like those "of ethics and sociology and economics and world politics." If religion, then, means to deal with these questions in the light received from God and to walk humbly with Him in our daily life, in its every aspect, whether social, ethical, economic and political, no other name than Islam will more appropriately denominate it. Has not the religion taught in the Qur-an been hitherto sneered at for taking things mundane within its scope?—and it is another triumph of Muhammad that the brain-power in the Western theology has become alive to what was given to him in the Qur-an thirteen hundred years ago.¹

The Book of Islam did not come to liberate the children of the Bondage in the days of Moses, nor did it come to reclaim and gather the lost sheep of the house of Jacob. It came to preach humanity religion. "To respect Divine laws and to be benevolent to humanity" was Islam, so Muhammad

¹"The Koran is the general code of the Moslem world, a social, civil, commercial, military, judicial, criminal, penal, and yet religious code,"—DEVONPORT.

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defined it, when asked. "It is not righteousness," the Qur-an says, "that you turn your face towards the East and the West; but righteousness is this, that one should believe in Allah and the last day and the angels and the Book and the Prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the way-farer and the beggars and for (the emancipation of) the captives, and keep up prayers and pay the poor-rates and the performance of their promises when they make a promise, and be patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil) (2 : 177). The verse not only distinguished between a formal and a practical piety and preached faith in God and benevolence toward man as the essence of religion but it also alluded to the coming Muslim conquests in the East and the West; and the Muslims are told that it is not the Divine purpose that they should be merely a conquering nation, but their special characteristic as a nation should be that they propagate the true principles of religion in the world and do good to their fellow-beings. That Islam means benevolence to, and brotherhood of, mankind will appear from what the Holy Prophet said in the following :—

"The Muslims are those who perform their trust and fail not in their words and keep their pledges. A perfect Muslim is he from whose tongue and hands mankind is safe. He is not a Mumin (a Believer)

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who committeth adultery, or who stealeth, or who drinketh liquor, or who plundereth, or who embezzleth. Beware, beware. Let him (Muslim) honour his guest ; let him not injure his neighbours. That person is not a perfect Muslim who eateth his fill and leaveth his neighbours hungry."

The Prophet Muhammad said : " My Cherisher hath ordered me nine things :—

- (1) To reverence Him, externally and internally ; (2) to speak the truth and with propriety in prosperity and adversity ; (3) moderation in affluence and poverty ; (4) to benefit my relations and kindred, who do not benefit me ; (5) to give alms to him who refuseth me ; (6) to forgive one who injureth me ; (7) that my silence should be in attaining a knowledge of God ; (8) that when I look on God's creatures, it should be as an example for them ; and (9) God hath ordered me to direct in that which is lawful."*

Again the Prophet says :—

" God will not be affectionate to him who is not affectionate to God's creatures and to his own children. He is true who protecteth his own brother, both present and absent. Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil. That is his charity."

A book that at its very commencement speaks of a God who is the creator and cherisher of the whole human race, and never invokes " the God of the house of Jacob " or of

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Abraham, must take the whole world for its parish and "mankind as its concern."

A RELIGION FROM A BOOK.

There is, however, another objection against Islam. It is a religion from a book, and may be styled a "printed creed." It is something fixed and final. While the soul of humanity is marching on, no dead hand should be allowed to stay its progress. The argument seems to be sound. If the religion taught in the book is a husk and a garb, if it is dogma and formulæ, if it is sacrament and priestcraft, a symbolism and rituals, and if it hinges upon the personality of its teacher and revolves on certain supposed events in his lifetime, it is not religion, but a superstition and myth. It is transitory, a fog which cannot stand in the strong rays of the sun of rationality. But if a religion gives you certain broad principles of life to meet your physical, moral and spiritual needs, and makes utility to mankind the criteria of ethical virtues and leaves the rest to your judicial discretion and good common sense, while appealing always to your reason for the acceptance of its tenets, it hardly hampers your progress. It, on the other hand, helps your uplift. That such principles have been revealed to man from God and have been codified, cannot impede our advancement. If axioms and postulates revealed to Euclid have only helped our activities in our mathematical researches, why a broad basic principle-laying religion can create a moral and ethical inertia. Has not science made progress with bounds and strides, and did it not take place only after we based our researches on certain basic principles? If so we find in every avenue of human activities, why not

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in the realm of religion? As far as we have studied the facts and factors of our modern civilization, the best side of it has been based upon what has been revealed in the Qur-an. We need not discuss future possibilities; let all those who (like ourselves) are interested to bring the Free Religious Movement to a success, chalk out certain outlines of the coming religion, and if we cannot show them in our Holy Book, ours will be the happy duty to disavow our belief in its finality. If we welcome the movement, it is because in it we see the establishment of Islamic truth. If truth is one-sided and no amount of human advancement will make two and two five, so shall remain unchangeable and unalterable, all those colossal and stupendous rules given in the Qur-an to govern human affairs. Religion based upon dogmas and formulæ and advanced through symbolism and rituals is sure to ramify into sections and sub-sections. Every advancement in culture will shake them off, and their apologist will change them into something new; but Islam will remain an adamant proof against all such vicissitudes. Has not Islam had a glorious record of science and culture? Does not Europe greatly owe to Islam all its scientific discoveries? Islam produced men who anticipated Newton, Bacon, Galileo, and Kepler. But the Muslim scientists remained firm in their faith—they became the more staunch Muslims; while science and religion in Christendom remained always irreconcilable to each other.

A RELIGION WITHOUT SECT.

It was on account of the stupendous principles of Islam given so clearly in the Qur-an that Islam remained always

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above sections and heresies. If Christianity was split into not less than five hundred sects, Hinduism gave rise to such an irreconcilable diversity of belief that, keeping in view the crucial differences of the innumerable sects of the said religion, it is utterly impossible to give to it a definition comprehensive enough to include all its sects and sub-sects. So has been the fate of every other religion except Islam ; the chief reason being that the religion preached in the Qur-an was freed from all kinds of dogmas, formulæ, and personalities. It gave simple fundamental principles of life appertaining to every side of humanity, and left it to us to construct further building of human edification with regard to conditions and contingencies of the day : and this was explained in terms too explicit to admit any kind of difference. Thus Islam remained always above divisions and innovations. •

BASIC PRINCIPLES OF ISLAM.

First of all, every Muslim must believe in (1) Allah, (2) Angels, (3) Revealed Books, (4) Divine Messengers, (5) the last day of judgment, (6) the measurement of good and evil by God, and (7) life after death. These seven truths are in one form or another the fundamental basis of every human society. No sooner man emerged from his natural state and began to live in society than he had to take resort to some sort of law, some rule to govern mutual rights and obligations. Without this even two men could not live together.

To make the law, and to give it some binding force, the world had to adopt the above-given Islamic truths in

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one garb or other. Analyse those basic principles upon which every society even with a shade of civilization hinges, and you will find the following :—

<i>Fundamental Principles of every Human Society.</i>	<i>Fundamental Principles of Islam.</i>
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| <p>1. Source of the Law (king, or some sovereign political authority.)</p> <p>2. Intermediaries or functionaries of the Law.</p> <p>3. The Law.</p> <p>4. Persons who first receive the law and impart it to others.</p> <p>5. Courts of justice.</p> <p>6. Utility, a guiding principle in framing the law.</p> <p>7. Our appearance to receive judgment or reward.</p> | <p>1. Allah, the Fountain-head of the law.</p> <p>2. Angels, the functionaries of the will of the Divine Fountain-head.</p> <p>3. The Divine Books.</p> <p>4. Divine Messengers.</p> <p>5. The day of judgment.</p> <p>6. Divine measurement of good and evil.</p> <p>7. The Resurrection.</p> |
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That the Omniscient and Omnipotent Being can only be the best reliable source of the law is a truism ; and when you take Allah as the real source of the law, then your belief in angels, in Divine Books, in Divine Messengers, in the day of judgment, in the Divine measurement of good and evil, and in the life after death, is a matter of course. And is it too much to say that every civilized society in

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accepting the machinery of the law as the life of the society is Muslim in spirit? These are the seven bases of Islam. Islam means obedience to Divine laws, and a belief in the law necessitates belief in the other truths.

The whole Muslim world, after accepting these cardinal principles of Islam, accepts the Qur-an as the repository of the law recapitulating every law revealed to and before Muhammad, and for the explanation of the law they unanimously look only to Muhammad and to no one else, in whose actions and sayings they read the translation of the Qur-an. Every other authority in Islam must bow down before God and His Prophet, who so nobly says: "MY SAYINGS DO NOT ABROGATE THE WORD OF GOD BUT THE WORD OF GOD CAN ABROGATE MY SAYINGS."

With these guiding words in our hands, could a Muslim look to any one else than God and His Prophet? Hence no human intermediaries, no intercession, no priestcraft in Islam. To guide my life I have only to look to the Books of God and to the words of the Prophet explaining the former and not abrogating it in any way, and there I find a perfect theory of life and its practical code. To give the code a practical shape and make me a practical Muslim then come five pillars of Islam: (1) Pronouncement of belief in the oneness of God and the Divine messengership of Muhammad, (2) Prayers, (3) Almsgiving and poor-rates, (4) Fasting and (5) Pilgrimage. That these five institutions have a practical bearing on our life, and enable us to lead a Muslim life and to fulfil all the law, is evident enough, and need not be dwelt upon here. This finishes Islam.

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Islam allows you freedom of opinion and private right of judgment. It has preached democracy in religion as well as in politics. Its laws are no doubt unchangeable and everlasting, and so are all such laws that rule the world and keep it healthy morally and ethically. But they are broad enough to cover all contingencies. One of course has to draw lines between freedom and licence. To think is to differ, and the power of thinking was a Divine gift. Therefore Islam always respected difference of opinion. "Difference of opinion in my followers is a blessing of God," so says the generous Prophet of Islam; and this approval of the Prophet has opened a healthy avenue for the fair play of private judgment and opinion. It has done away with individualism, so much so that on the very death of the Prophet the question of his successorship gave rise to strong difference of opinion. Abu-Bekr was the first Caliph, then Umar, then Usman; and Ali was the fourth. But a class among the followers of the Prophet arose who opined that of the four Ali was the only rightful successor to the Prophet. Both the parties accept the

Qur-an and the Prophet as the final authority in religion, and never look to Abu-Bekr or Ali in preference to them; but the sense of the right of private judgment is so strong and the respect for individual opinion is so great, that thirteen hundred years have passed and the Muslims have always afforded leisure to discuss the merits and demerits of the two immediate incumbents to successorship of the Holy Prophet. Those who side with Abu-Bekr are styled Sunnees and the others Shias. To divide the holders of these two opinions into two sects in Islam is

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simply to evince ignorance and to slander the clearness of Qur-anic teaching in matters of religion. Then comes Muslim jurisprudence—things appertaining to personal law and ritualistic practices.

There have been four great Jurists in Islam on the Sunni side—Abu Haneefah, Shafai, Malak and Ahmad Hambal. They have written beautiful books on the subject, basing always their reasoning on the Qur-an and the Prophet's traditions. Every Muslim has perfect right to follow any one of them, or to make his own judgment on the things concerned, in the light of the traditions of the Prophet. The latter are called Traditionists, and the former named after the name of a particular jurist. But it should never be forgotten that all these schools of thought never differ from each other in matters which constitute Islam. I have always accepted Abu Haneefah as the best exponent of the personal and ritualistic law, and so have most of the Indians. But all the same they never believe themselves less the Muslim if they ever identify themselves with the other Jurists, who have also got their following. But when there comes the matter of religion, the whole Muslim world has to look to the Qur-an and the Prophet, and the religion has been so clearly explained therein that there is not the least difference in it in the different admirers of the different schools of thought. Again, every century in Islam saw men of great piety and learning. The magnetism of their devotion to Islam and their self-abnegation told powerfully upon their contemporaries, and they got a group of pupils and admirers around them. They represent the esoteric side of Islam. The admirers of these

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saintly personages survived them, and every coming generation approached them with respect and reverence. These admirers were sometimes named after the name of these Muslim saints, such as Qadrees, Chishtees, Naqshbandees and Soharwardees. These great divines enriched Islamic literature with their learned expositions of Islam, but never a thing they taught or preached has ever gone against the fundamental tenets and truths of Islam. They all respect each other; they may differ in their explanation of certain events of the nature of history mentioned in the Qur-an, but there is mutual respect all the same, the reason being that there are no two opinions in matters that constitute Islam and Iman and are of cardinal nature. All precepts, moral or ethical, domestic or social, appertaining to the physical or the spiritual, have been so fully explained in the Qur-an, that they never admit the slightest chance of difference in opinion. Go where you will, Muslim life, Muslim ethics, Muslim politics, and, in short, Muslim ideals in every form of human thought are the same, and so is the way to reach the goal. To call these different schools of thought, a necessary outcome of healthy deliberation always encouraged in Islam with a strong Muslim sense of private judgment, sects, is an unpardonable mistake. You cannot call two different shades of thought two sects in religion unless you lay your finger on some fundamental crucial differentia between the two. The Roman Catholics and the Protestants are two sects, and similarly sub-sections in Protestantism are of the same character, as they are notoriously divided from each other by differences of belief of the most fundamental character. All Protestants do not believe in the Trinity. They do

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not believe in one common baptism. Some hold that baptism is only harmless water ; some that it removes all sins, some that it should be given to children, some that it must be reserved for people of full age. Belief in the communion of saints is not the same. Some hold that Christians on earth can pray to Christians who are dead on behalf of other Christians expired. Others deny this. Even unity of Church is not upheld by all. Remission of sin raises difference of opinion. Must a Protestant priest or bishop be consecrated in regular succession by previous bishops? Can any layman without any consecration by bishops become a priest? On these points there is nothing but contradiction.

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LECTURE BY KHWAJA KAMAL-UD-DIN, AT HASTINGS,
ON OCTOBER 25, 1919.

“SUCCESSFUL indeed are the believers, who are humble in their prayers, and who keep aloof from what is vain, and who act aiming at purification, and who are continent except before their mates or those whom their right hands possess, for they surely are not blamable but whoever seeks to go beyond that, these are they that exceed the limits ; and those who are keepers of their trust and their covenant, and those who keep a guard on their prayers ; these are they who are the heirs, who shall inherit the Paradise ; they shall abide therein.”—The Quran.

These few verses from the chapter *Almominun* of the Holy Quran contain two notable words in the original text. The one is “*Alfalah*,” which is commonly taken to mean success or the achievement of one’s aims. The other is “*waris*”, meaning heir, which signifies that those spoken of in the above verses will not only attain to success in this life, but will continue to exist with success in the life hereafter, for an heir is one who survives a certain state. The literal sense of the word “*Falah*” is to unfold something in order to reveal its intrinsic properties. This very word is used in Arabic for tilling as well, which is to break open the surface of the earth to make its dormant productive powers active. The English word plough seems to have been derived from this Arabic word

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"Falah". It is one of the striking beauties of the Arabic language that its words in their primary sense denote the state which when realized conveys the import of the same. This is well illustrated in this very word "Falah", which not only means success, but also signifies what constitutes real success. Real success consists in working out all the capabilities of something to their perfection, *i.e.*, the realization or unfoldment of the latent powers—self-expression. Thus the above Quranic quotation not only assures us of perfect self-expression in this life, if we pursue the course it prescribes, but also vouchsafes the attainment of self-preservation both in this life and the hereafter. In fact the two things, *viz.* self-expression and self-preservation, are at the root of all our struggle. Poets, painters and politicians consider their success to lie in their putting forth their thoughts, conceptions and policy before an appreciative public. The real source of all our activities and progress lies in these two incentives. Unfortunately quite a wrong interpretation of these, on some occasions, leads individuals as well as nations to their own ruin or the ruin of others. To them self-expression is no more than the expression of one's wish and will, which they must make to prevail over the will of others. The mistake lies in taking self-expression, and that also in its wrong conception, as synonymous with, or as means of self-preservation. They ought in fact to have considered self-preservation only as a means to achieve the end—self-expression, which in the Quranic sense means development of our latent faculties. But quite the reverse of this, they regard self-preservation as the end, and self-

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expression, and that also in the wrong sense of the word, as a means to it. This perverse idea gave birth to a philosophy that wrought destruction in the world.

The definition is too clear to require any explanation. It aims at self-preservation at the expense of others. According to it, the secret of self-preservation lies in self-assertiveness, which has given birth to another wrong notion to the philosophy of struggle for existence and the survival of the strongest ; according to which the weaker has got no right to live on the earth of God but to subserve to the ends of the stronger. How far this wrong interpretation can lead to the destruction of the world is best illustrated in the present War. It fosters a spirit of competition. Once captured with this idea, a man is capable of crushing every feeling of sympathy and goodwill in his anxiety to excel others. But Islam looks down with contempt at this sort of self-expression, which in reality is self-assertiveness.

Self-expression is the unfolding of the innate capacities and beauties that are embedded in the nature of man as a trust of God. It is through the expression of these that one can attain to spiritual heights resplendent with scintilla of Divine Attributes. It is a matter of great satisfaction that Europe of our generation is after all growing cognizant of the true spirit of religion and emerging out of the conventional forms of it. Man is hero-worshipper by instinct, and consequently he has looked upon bowing to some superstitions as observance of religious obligations. Likewise mere faith in this or that dogma has been regarded by some as the aim and end

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of religion. But this is a mistaken notion. Religion in sooth is the code of life, which when followed leads one to a consciousness of inner beauties and helps him to convert them into actualities. All our actions spring from our beliefs, which therefore constitute the root part of religion. Western people are, however, beginning to realize that religious perfection does not consist in the mere acceptance of a few dogmas of the Church. A feeling has now sprung up among some of them that they can also do what Jesus did. This reformed view of religion is, however, not an unmixed blessing. This class of people think that although human, they are capable of progressing right up to Divine Attributes as they believe Jesus did, and that this object is attained not so much by active exercise of one's powers, but through inactive meditation and by leading a retired, undisturbed life. It is also asserted that so long as one does not divorce himself of mentality—that which alone distinguishes man from an animal, he cannot attain the highest degree of beatitude. These and such like other ideas are only the relics of by-gone beliefs which have not been shaken off entirely. Europe has for centuries been in the habit of paying homage to man-worship in some form or other. The North and West of the Continent adored Woden and Thor, while the South and East lauded Jupiter, Zeus, Apollo, etc., as gods. They were only men, but presented to the credulous in fantastic garbs. All these divinities of the heathens in Europe afterwards gave way to another human god and made room for him, some fifteen centuries ago, who was humble enough to give his ephiph-

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any "in the manger and on the cross". But a new era has now dawned in these days. Jesus is looked upon not as God but as an elder brother, whose attributes we equally share and his divinity too. This belief is gradually fathering the thought that we can elevate ourselves as high as God and can possess and dominate every atom of the universe as God can, and this all not through any active effort on our part but by silent and calm contemplation. This smells strongly of the refined pantheism of ancient India, according to which man could divest himself of his humanity, if he so wished, and become divine. But does this view at all fit in with what we really are? Can not the slightest change in the atmosphere cause our destruction? The circumstances with which we are surrounded make us absolutely dependent on the outside agencies for our well-being and existence. Let us take the very case of Jesus as a specimen from amongst those who from time to time have been taken to possess Divine Attributes, and see if this belief is borne out in his own words: "I cannot do anything myself" (St. John VIII. 28); "Why callest thou me good?" "If I turn out the devil, it is by the help of the finger of God" (St. Luke XI. 20); "My God! my God! why hast Thou forsaken me?" (Matthew XXVII. 46).

Do these expressions signify any possible vindication of the aforesaid claim?

There are others in the West who believe that huge wealth would be theirs if they could only contemplate that they are surrounded on all sides with wealth which is

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really theirs, and that we could command, like God, all the sources of wealth to pour out their treasures at our feet, if we could by meditation attain to Divinity as Jesus did. But here is a refutation of the above in the words of this our elder Brother : "Foxes have places for hiding, and birds have nests for them in the air, but the son of man has no place to rest his head in." Then he says on another occasion : "Of myself I can do nothing ; of that hour and that day knoweth no man, neither the son." Those amongst us who are getting obsessed with the new-fangled idea that we can make ourselves great through mere meditation would be well advised to study the 38th Chapter of Job, in order to realize the limitation of human powers. No doubt that some of the sayings of these great personages, who are a manifestation of some Divine powers and in whom the spark of Divine Attributes embedded in their nature has grown into a full blaze of fire, contain certain words misleading to the common people. The notion that we can achieve equality to God seems to have arisen out of expressions like that of Jesus, who is reported to have said, "I am one with my Father." This expression no doubt signifies an obvious truth, but the interpretation put thereon is quite erroneous. A single detached sentence out of the speech of a person is not sufficient to grasp his meanings. It is desirable to have a wider survey of his sayings, and to see that no such interpretation is put on some of his words as will clash with the sense or tenor of the rest of his speech. Had this been the criterion of determining the meanings of Jesus by his

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votaries, we are positive they would have been saved from the cross and man-worship. The same person who says on one occasion that he is one with his Father utters the following words in a critical state of distress:—"O my Father! if it is possible, let this cup pass from me; nevertheless, not as I will but as Thou wilt" (Matthew XXIII, 46). Can these be the words of one who is said to claim equality with God? The saying, however, is not valueless. It illustrates a great spiritual phenomenon which we frequently come across in the lives of the blessed amongst mankind. As a matter of fact, when a man completely subordinates his own will and desires to the Will of God, all his actions and words partake of Divine Attributes. He becomes steeped in the colour of God, and this is the stage where he is one with God. It is this ~~state—that~~ entitles Jesus to say: "I am one with my Father." Others have uttered similar words. "I am Bhagwan," *i. e.* God, comes from the lips of Krishna. Hands of Muhammad are declared to be those of God in the words of God—the Quran. Let us carefully study this other quotation of Jesus just cited: "Not as I will but as Thou wilt." What a guarded statement! He lays no claim to equality with God, but expresses his union with Him through his submission to the Most High. He has killed his own volition and has lost his individuality into that of the Father. His actions and words are only to work out the Will of the Other. Is it strange then to find him say "I and my Father are one," not on account of equality, but for reason of complete submission, and implicit subordination to the

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High Will? Self surrender of Jesus has reached a stage where nothing comes between God and His devoted votary, may he be A or B. It is this truth that constitutes the essence of Islam, and to attain which a Muslim stands in prayer and other devotional practice prescribed in the Qurán. I will dwell on this subject later on. It is quite absurd to claim equality with the Divine Being, or to suppose that Divine mind is no more than our own in its evolved stage; and that this state of perfection in man is reached only through silent contemplation with eyes closed and at the expense of our mentality.

This method of achievement too is in reality another relic of old dogmas in the West. In order to press her many doctrines for acceptance, the Church has ever emphasized the fact that reason is no criterion to test the veracity of matters religious, which must command our blind allegiance. This phase of "New Thought" now prevailing in the West is but the same divorced of reason, though it differentiates itself from the conventionalities of the Church. Again we are told that for such achievements the only thing needed is faith, while actions can be dispensed with. This idea they again inherit from the Church. Martin Luther, in spite of his bold departure from the established Christianity of his day, could not help falling into the same error and retained the principle of salvation through faith as the cardinal point of his creed. With him actions were nothing. Believe in the atonement and you get salvation was his religion, and it is repeated to-day by the so-called freed school of New

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Thought, though in a new form. To get rid of your disease a kindred movement in the West—Christian Science would advise you simply to close your eyes and imagine yourself enveloped in health all round, with your various faculties working properly and your cheeks to be ruddy without resorting to any medical aid. They think their fancies will assume the form of realities, if they could firmly believe it to be so. I do not deny that imagination plays a considerable part in the build of physique but I am not prepared to admit that it can bring about such effects as depend upon your dietetic faculties. You may control your appetite to a certain limit, but this will never give you strength such as you can gain by food alone.

There are some who are tempted to generalize from witnessing a few cases where a patient had been brought to health in this way. But they ignore many other circumstances attending each particular case, amongst which individuality of the patient plays a great part. Every case must be scrutinized on its own merits. One has also to make sure how far the individual's recovery is due to certain mesmeric effects under the wholesome and healthy influence of the active agent. We demand a plain test to establish the efficacy of the above process. Do not take your food for a week, but only imagine that you have done so. If you could then preserve your usual strength, vitality, your rosy complexion and the brightness of your eyes, I will come to believe in your theory of contemplation. So far I admit that you may

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subdue your appetite by slow degrees till you cultivate in you a power to keep fast for a long time.

Man by nature, in his undeveloped stage, loves ease and shirks exertion. As, for instance, there was a quest for the philosopher's stone, in the medieval ages, whose touch with base metal was believed to transform it into sterling gold. In these days too, we do believe in such a stone to amass heaps of gold, but this is no other than our personal effort. To obtain gold without labour was a specimen of the ignorance of medieval ages. Likewise in the realm of spirituality the doctrine of "faith without deed" has its source in the same tendency to avoid effort. Belief in the "blood" came to take the place of the philosopher's stone in spiritualities which could convert base human nature into highest morals in a single moment, although belief in this doctrine is practically non-existent to-day in many quarters in the West, but its place has been taken by one equally unintelligible and demoralizing. Contemplation is now believed to be the way to achieve all desires. To a limited extent, however, this new philosophy contains partial truth. Calm contemplation is no doubt a step in the right direction. It produces a certain kind of sensation to which the Western world was an utter stranger for so many centuries. This peculiar sensation is, however, the very first rung of the ladder, in the spiritual upliftment and not the top.

No one can deny that self-expression consists in the development of those powers in man, which distinguish

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him from lower animals. Conscious self forms the difference between the two. The development of mind depends upon contemplation, and the latter is only possible through silence and calm meditation. It is therefore indispensable to retire from the bustle of life to some secluded place and give ourselves up to meditation if we want to cultivate our various faculties of mind. But it is not a new revelation. For this very purpose the sages of old in the East, isolated themselves from human society. In order to attain self-expression they took up their abode in the inaccessible recesses of forest glades and mountain fastnesses. Certain manifestations of some of the spiritual powers were no doubt made by these people ; but this course did never prove practicable for the real benefit of human society. Buddha commands the spiritual homage of millions, yet very few of them could adopt his mode of life as a code of theirs.

Another strong argument against the aforesaid method lies in the very nature of man, who is sociable by instinct. The realization of many of his powers is closely bound up with others in relations of mutual interdependence. There are many other traits of human character which can come into play and flourish only in the midst of society. Courage, patience and benevolence are some of the highest virtues in man. There lies not the slightest chance for one to exercise these virtues if he has secluded himself from human society. Similarly, perseverance and fortitude in the face of obstacles are extremely essential for the development of spirituality. All these

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grow through exercise, and when one is placed in adverse circumstances—a thing only attainable in social life. We prize so much the development of our will—power. Can we get it in its different phases if in secluded life one is never chanced to face evil and temptation of various character? If no injustice is done in our presence or no one injured, how can we bring into play our sense of equity, justice and sympathy? Only very few inner powers do not require society for their cultivation.

Corresponding to our external senses we have internal senses as well. Besides the apparent eye and ear, we are gifted with inner organs of sight and hearing which produce clairvoyance and clairaudience. We can sometimes read the feelings of others. But these few powers do not constitute in themselves ^{the} ~~the~~ height of spirit-force. They are some of the gifts of God to man. Islam has laid down an efficacious course to attain this stage and achieve many other kindred things. But Muslim divines never encouraged such acquisitions, as it is not the goal of life. Yet the curiosity-loving nature hankers after it. Such-like things are no doubt obtained through ascetism but the method kills many noble traits of humanity. Sometimes they become a source of pain, as in the case of clairvoyance.

Real spiritual elevation as expounded by Islam, and the rules to achieve which are laid down in the Quran, consists in the state when human mind is clarified into a mirror to reflect Divine Will, when every one of his organs works in accordance with the Will of God; in

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short, when each movement of his,—hearing, seeing, sitting, walking, etc.,—should completely harmonize with the will and wish of God. This is the spiritual height at which man becomes the beloved of God, and it is to this stage that a tradition from the Holy Prophet (may peace and blessings be with him) refers in the following words : God sayeth, “ O man ! only follow thou My laws, and thou shalt become like unto Me, and then say ‘Be’ and behold ‘It is’.” God sayeth, “The person I hold as beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hand by which he holdeth, and I am his feet by which he walketh.”

I have already referred to the first step towards the attainment of these capabilities as consisting in silence and contemplation. I have also mentioned that there is a sort of pleasant sensation, which the West is beginning to perceive. But the error lies in regarding it as the be-all and end-all of spiritual evolution. The very course that is followed to attain this sweet sensation betrays that a wrong ideal has been set up. For instance, the method prescribed is first of all to concentrate one's attention on a fixed point to avoid one's thoughts getting scattered ; for, as a matter of fact, real meditation depends upon concentration of mind. As a typical practice we are directed to have our house closed with all its holes plugged, and hold our meditation in a quarter far removed from the din of life, and then compose a poem, solve a philosophic problem or draft, say, a piece of com-

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position not containing words with a particular letter. We will thus secure ourselves against the disturbing effect of sense-organs. The object of the whole of this process is, so to say, the drugging of the organs of sense by force of concentration. We admit that by thus drugging the senses, the mind will begin to make a manifestation of some of its wonderful capacities. But if we could weaken and hush up our sense-organs by drugging them in some other way and obtain the same result, where on earth lies the difference between the two methods viz. concentration of mind through such seclusion and the drugging of sense-organs? For instance, in the East, such a state of senses is created through hashish, a kind of herb having an intoxicating effect different from that of fermented liquor or opium. Liquors produce a sort of buoyant emotion in the mind, while opium atrophies our senses, but hashish has a dulling ~~effect~~ upon the whole system, and concentrates the mind on anything towards which it may happen to be attracted. If one under the influence of hashish should close his eyes and imagine his soul to be soaring in the sky, he will really feel so. This is why the stuff is called in Persian *falaksair*, i.e. ramble in the sky. This I say on the ground of personal experience of the effect of this drug when I took it for trial some thirty years back. I have also experienced the pleasant sensation arising out of the meditation in question, and am therefore in a position to compare the two, which are very much akin to each other. Both consist in a sort of an intoxicating effect, and both are the outcome of so much weakening the

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sense-organs as not to disturb mind-activities. It is quite immaterial whether this drugging is the result of hashish or of any other method to avoid distraction of mind. The net result following thereon is nearly the same, *viz.*, deadening of senses and a pleasant sensation. We would therefore invite the attention of our friends connected with such movements that they may have silent contemplations by all means, but the pleasure resulting therefrom is not self-expression. Self-expression demands a difficult course to be pursued, beset with manifold obstacles, and requiring great self-discipline. Over and above all the drawbacks of this new thought, there is another difficulty which makes all our attempts to avoid disturbance of mind futile. We may retire from the bustle of life and shut ourselves up in a solitary closet. We may thus secure our sense-organs against all disturbing influences. But how can we manage to quiet down the storm of all those conflicting ideas, impulses and passions that surge in our bosom? As human beings we are of the earth and bound to it by numerous ties. Our interests are sometimes in danger, while again certain boisterous passions swell our breast. Such-like circumstances are sure to undo all above-said efforts for the concentration of mind. To obviate this difficulty some persons of some religious systems would have us crush these passions,—a remedy wrong in itself. These passions, in their primary form, are the very impulses which originate in the instinctive life-tendency in man.

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As I said before, self-expression presupposes the feeling for self-preservation, which, in the turn, consists in the satisfaction of these same passions. Consequently, by killing our passions we deal a death blow to our very self, thus defeating our object of self-expression. Keeping all these considerations in view, Islam has struck upon a golden mean. We should have self-expression as the *summum bonum* of life and self-preservation as a means towards it. In other words, the feeling of self-preservation must be there, but only in so far as it should promote the purpose of self-expression. Before I attempt to show what method of silence and contemplation which I recognize as the first step towards the attainment of spiritual perfection as Islam prescribed, I would invite the reader's attention to another point.

Sense of self-preservation[^] germinates from self-consciousness. Animal consciousness is a bundle of only a few blind impulses, devoid of the consciousness of individuality. For instance, the impulse of hunger, when aroused, demands gratification, without any consciousness on the part of the animal of the fact that it is instrumental to self-preservation. Man, on the other hand, knows not only that these impulses are the springs of his various activities, but also, that he owes his very life to the satisfaction thereof. This creates self-consciousness. This individual consciousness is responsible for the sense of personal rights in man and the question of mine and thine. This is also found sometimes in lower animals, but to a very limited extent, and receives its full develop-

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ment only in man. Individual consciousness, if not properly regulated, makes us encroach upon the rights of others for the sake of self-preservation. It is to put a check on the irregularities of this consciousness that several laws have been framed. As a matter of fact, man's utility to society and the development of his own mind both depend upon his evolution from this stage to the moral one. His interests must not be confined to his own person, but should extend to other members of the society. So long as his outlook is limited to his own personal interests, he has not risen above the life of flesh. He breathes in a higher atmosphere and steps in the sphere of a moral life when he links up his interests with those of the society, leaving behind his selfish, sordid desires. This moral state partakes of spiritual lustre, when he outgrows the stage at which he respects the interests of others with a view to further his own, and is prepared to sacrifice his own interests for those of others, or in other words, when his individual consciousness gives way to race consciousness. By race I do not mean any particular nationality one belongs to, but the whole human race. But, unfortunately, there is another obstacle on the way which hinders his progress. Instead of widening the sphere of his interests to the whole of humanity, his views become narrow and cramped by delimitating the scope of his social usefulness with the ideals of nationality, *i.e.* his self-consciousness is transformed into national consciousness. Even then he is self-sacrificing for others, but the field

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of this sacrifice covers only the particular community or nation to which he belongs. This germinates that ignoble feature of patriotism which is responsible for social prejudices and national rivalries. It gives birth to wars when nations rise against nations and cause human devastation. In individuals, the impulse of self-centred selfishness tends to produce law-breakers and usurpers of the legitimate rights of others, but the activity of this impulse in communities and nations is responsible for wars. The root cause of all such crimes in individuals or nations would always be found in their false worship of this impulse of self-consciousness. A study of human history reveals the fact that wars are waged because particular nations want either to protect their interests against others or sacrifice those of other nations to theirs. The word patriotism does, no doubt, sound very sweet, but then it has been the cause of shedding human blood in the past as well as the present. Those who have not progressed beyond the stage of individual or national consciousness to that of human race consciousness are yet far removed from the spiritual realm. Just as the moral stage is not reached so long as a man moves in the sphere of individual consciousness, similarly the spiritual window is not opened to one whose attention is yet confined to national consciousness. True spiritual state is the concomitant of human race consciousness. There is a still higher stage beyond this state of consciousness. It is only attained when one sacrifices his personal interests for the sake, not of the community of which he is a member, nor even of the race to which he belongs,

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but of the whole of the universe. When all impulses of self-aggrandizement at the expense of anything in the universe are dead, then he has truly succeeded in scaling the loftiest pinnacle of spiritual grandeur and glory. His interests are then identified with those of every atom in nature. This is the stage of cosmic consciousness point of human self-expression and the final stage of preparation for his true self-expression. Here his spirituality becomes full-fledged. His physical nature has become subsided and has partaken of Divine Nature. He has entered into the holy precincts and a sort of union is created between him and his God. It was in such a state of spirituality that Jesus exclaimed: "I am one with my Father." How mistaken is one's assertion when he says that God's interests centre in him alone. Rather, every atom in the whole of the universe is the object of His interest. Let no one, therefore, claim that his mind is the mind of God, unless he has moulded his entire self, his thoughts as well as actions, in consonance with the will and wish of the Lord and Evolver of the worlds. This is the ultimate stage of cosmic-consciousness, and it is attained when one's movements, one's eating and drinking, one's prayer and fasting and other religious rites are in thorough submission to the Will of God. Here it was that the Holy Prophet Muhammad (may peace and blessings be on him) proclaimed: "Verily, my prayer, my sacrifice, my life and my death are all for Allah, the Lord, the Maintainer, the Nourisher, and Evolver of the whole universe, Who has no peer, and this am I commanded...and I am the foremost of those who are submissive (to Him)."

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This is the picture of one who is the superman of the Quran. Let us compare this superman to that of Nietzsche. Both share a desire to live an instinct of self-preservation. But one links up his self-preservation with this world, and so with him self-expression consists in self-assertiveness; while the other regards his self-expression as dependent on the evolution of those powers which partake of Divine glory on a human scale, and which consists in serving the whole universe at his own discount.

I have already pointed out that silent contemplation can never remain undisturbed so long as passions are not subdued in man's mind, and also that any attempt to crush these passions is tantamount to suicide, as self-expression is possible only through self-preservation, which again depends for its existence on the same passions. Consequently, the peace of mind and concentration of thoughts cannot be attained simply by retiring to solitude, but it comes within human reach through a mastery over passions. But this control of low desires is only possible when individual consciousness, passing through various stages, say, family, national and racial consciousness, is sublimated into cosmic consciousness. Real contemplation and the good thereof is only the lot of one possessed of this cosmic consciousness. It is meet therefore that instead of detaching ourselves from the world and attempting to subside sense-disturbances through certain mind-exercises, we should try to feel the presence of God in loneliness and by reflecting on His attributes

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as the Maintainer, Nourisher, and Evolver of all the worlds, we should cultivate a sense that His interest embraces the whole universe and not of our own self, and we have to follow His ways in our dealing with the universe. Such contemplation will enable us to enter into the spiritual realm. This is the right path, along which we can walk in the footsteps of God. This is the truth, which Islam came to teach and realize. To achieve this object, no other course is more efficacious than that prescribed by Islam. And here I give the A, B, C of the course. It enjoins upon its followers to rise very early and, after proper ablutions, to stand in a most submissive attitude in the presence of God. Thus a Muslim stands in the stillness of early dawn, generally in a place free from the din of life, and meditates upon those attributes of his Maker which are given at the very outset of the Quran—Alhamdu lillah-i-Rabbil-'Alamin, etc. All praise and glory is for Allah, the Creator, Nourisher, and Maintainer, and Evolver of the whole universe, Whose beneficence gives us things we have need of and without our meriting them; Whose mercy gives us hundredfold reward for one action, and Who is Lord of the day of Requit. This is the beginning of the Muslim prayer. The object of this recitation is not to glorify God and recite His praises. With Islam, Divine glorification consists in human edification. God, as the Quran says, is above needing our praises. By reciting these attributes of God in our prayer we are led to think how far we are in tune with Him. We are enjoined by the Prophet

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to imbue ourselves with Divine attributes, and the recitation comes to enlighten us in this respect. It is through such meditation that individual consciousness receives sublimation into cosmic consciousness,—the Evolver of the worlds. I would not at present dilate upon the various expressions in a Muslim prayer, each and every one of which absorbs him in meditation. After the morning prayer the Muslim goes about his business with a strengthened heart, to face all that would call into play his various powers. After noon he would once more repair to the Holy Presence, and calmly meditate on the same attribute of God. Thus retiring into solitude every second or third hour, five times a day, his contemplations help him to cultivate a sense of cosmic consciousness. If, in the intervals, he finds any transgression on his part, repeated prayers to the Almighty are constant reminders to him of the real aim—the cosmic consciousness. The Islamic prayer is, so to say, a running stream of pure water of cosmic consciousness, in which the Muslim's heart takes his dip five times a day. Is it possible for one thus trained to be narrow-minded, selfish or overbearing to an extent which would lead to crimes, private or national? The Holy Prophet Muhammad (may peace and blessings of God be upon him) is reported to have remarked to his companions :—

“If you have a stream flowing by your house wherein you may take bath five times a day, is it possible that your bodies should remain unclean?” The reply was a decided no. “The stream,” added the Holy Prophet, “is

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your prayer five times a day." We Muslims say our prayers in congregation, but each time there are some portions which we perform by ourselves. I admit that prayer with many is a mechanical thing and therefore inefficacious, but abuse of a thing is not the defect of the institution. There is yet another prayer which is said all alone, at the dead of night, in order to have perfect concentration in the said meditation.

Let us revert to the verses from the Holy Quran, which I gave in the prelude. It is said therein that only those would be able to develop their powers or achieve self-expression who pray to God in a spirit of thorough submissiveness and fear. This is followed by a recapitulation of those duties which one owes to his fellow-beings. The object of this is to remind us that self-expression, which is only obtainable through keeping up of cosmic consciousness, depends upon the fulfilment of our obligations to others. The spark of this sense is kept alive by giving it a practical garb in the discharge of these duties. In the first place, attempt has been made to cultivate in us a sense and then practical exercises have been set to maintain it. The last verse holds out a promise of obtaining possession of "Firdaus," i.e. paradise, which amounts to a perfect stage of self-expression. The word "Firdaus" literally means full fructification of seeds into garden. The course prescribed to attain cosmic consciousness is that we should jealously guard our prayers by acting up to the words cited, in the comport of life in all its activities, otherwise our prayer is a farce. The

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perfection is reached when we constantly move under the sense of cosmic consciousness thus reminded in prayer. It should be the background of all our movements. As a student of religion, I have been struck with this feature of Islam, that where other sages conceived this truth in a very complicated manner, and with great difficulty made it visible to the layman, Islam has not only brought it within reach of common understanding but has also given it a practical shape. To cultivate this feeling of cosmic consciousness, people retired into solitary woods. The banks of the sacred Indian rivers were resorted to for this very purpose. But Islam has elevated its follower to this pinnacle of spiritual glory, in a practical way, by keeping him in the world, making him fulfil the obligations he owes to his fellow-beings, and putting him in the service of the ~~teeming~~ creation of Allah, at the same time reminding him of his real goal and the most efficacious way to achieve it.

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A LECTURE DELIVERED BY AL-HAJ KHWAJA KAMAL-UD-DIN
AT THE VICTORIAL PUBLIC HALL, MADRAS,
ON THE 25TH JULY 1920.

“ Say, O followers of the Book come to proposition an equitable between us and you :—that we shall not serve any but Allah, and that we shall not associate aught with Him, and (that) some of us shall not take others for Lords besides Allah.” This noble message of universal fraternization was delivered, some thirteen hundred years ago, by the last of that blessed race of Prophets who were raised by God from time to time in different parts of the world, chiefly with the object of creating a harmonious whole out of conflicting elements in the human race. To-day again, brethren, I repeat that very message in the name of Islam : Ye who believe in the Vedas and are descendants of Rishis, ye members of Christianity and Judaism, in short all those who are votaries and believers in any Message from God, come to this one principle : let us join hand in hand and worship One and Only One Great God. Let us create a big shrine with the whole world as its parish. Is this cry from me a cry in the wilderness, especially when the whole atmosphere of religion is saturated with diversity and

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divergence? How to create uniformity out of this diversity and how to secure homogeneity out of this heterogeneity?

But, brethren, you need not labour under any disappointment. Has not all this heterogeneity risen out of homogeneity, and again, does not every heterogeneity acting upon certain principles tend towards homogeneity? Observe what is going on all around you in the realm of Nature. Is not progress only another name for differentiation? The other day I was speaking of progress as the order of the day, and to-day I formulate that progress synchronises with differentiation, and diversity is the lever on which the whole machinery of evolution goes on. If you need any illustration, to substantiate this proposition of mine, I have simply to refer you to an ordinary organism you find in the form of a tree before your eyes. The seed is the materialisation of homogeneity. In the seedling comes the growth which converts itself into two divergent sprouts which develop into so many twigs, so many branches and so many leaves, foliage and flowers. In each step there is heterogeneity and differentiation. Go to any anatomical room in any medical college and study your embryonic conditions. In the womb, again, each step of growth means differentiation—a seminal seed, a clot of blood, a piece of boneless flesh, then big bones to be gradually covered with flesh. A new differentiation again takes shape into two arms and then hands and fingers. The same is observable in the lower part of our body. In short, the whole process of evolution from the etherial specks and electronic collocation to the human frame is characterised everywhere by differentiation.

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Does not the same proposition hold good in human society, whether on the social plane or moral? In the tribal days, when the world was in the primitive stage, homogeneity worked in every family. Every one was doing everything for himself and looked to his own needs. But it was stagnation and no progress. In some way or other we came to discover the principle of division of labour which caused divergence. Diverse occupations were given to different units of the same family or country which worked out progress. Villages grew into towns and these brought together gave birth to countries, while countries grew into continents.

If this is the principle of progress in every other department of nature, why should it not hold water on the plane of religion? What is, after all, religion? It would be fetishism and not religion if we accept this thing or that with the belief that our such doing makes us immune from harm. Religion is higher and nobler than this, it is something elevating. The essence of religion consists in the development of our potentialities by balancing our passions and impulses into ethics and morality and to sublimate morality again into what is called the Soul. Religion came to evolve our physical nature into spirituality. Let us trace first the origin of our emotions and impulses which are the bedrock of our further development under religion. Our emotions and impulses are the outcome of our consciousness which come out of plastic congeries forming the brain; and the protoplasmic matter which constitutes brain cells in its

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turn is only a developed form of ethereal specks. The history of all religious thought is, therefore, only a history of the development of ethereal specks, in the long run into ethics, philosophy and spirituality as I find in the Quran. The rule of progress applicable to the physical plane is, therefore, also applicable to the mental, moral and spiritual planes. Variety in religion is, therefore, only a sign of progress in religious thought as the Holy Prophet Muhammad said: "Difference of opinion in my followers is a blessing."

If so is the case, how are we to create harmony in this mass of heterogeneity in order to make the "League of Faith" a reality?

Before I dwell on this proposition further, I wish to draw your attention to those ~~unchangeable~~ rules and regulations which are implicitly obeyed in matters I have been speaking of, and for my illustrations I will again refer to a tree. Let us see how this bundle of diversities manages to work on harmoniously. Examine this organism and you will find seven laws operating on all the elements and atoms which combine in the form of a tree. In the first place there is unity in origin in the form of the seed—the fountain-head of all growth; then ramification; thirdly, community of allegiance to the root from all its various branches; fourthly mutual recognition by every branch of the other branch as an independent entity; fifthly, mutual willingness to be benefited by each other; sixthly, abstention from injury to each other; and lastly, to complete the sacred number seven, we see the principle

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of co-operation for working out one big purpose. These are those unalterable Laws of God that are furthering progress in every department of the universe by creating diversity out of uniformity and then again reducing these diverse things into one harmonious whole.

What is true of a tree is true of every other thing on any plane, physical or moral, social, political or spiritual. Fortunately enough, the world of our day is on the move to universalism. All these congresses, conferences and international leagues are mere hankerings of man for universal brotherhood to be established in the whole world. Gentlemen, if this our ideal on any plane is ever to be realised, it is only in the observance of these seven principles; and if I am afraid of the success of the so trumpeted out "League of Nations," it is only for this very reason. I do ~~find that~~ some of these seven principles of unification are badly wanting in the working of this proposed institution. A society created with a view to subordinating one unit of humanity to serve the interests of another unit cannot lead to universal peace.

Now to my subject; but before I go further, I wish to remind you again of these seven principles. The first is unity in origin, secondly ramification, thirdly community of connection with the origin, fourthly mutual recognition, fifthly mutual dependence, sixthly abstention from injury, and lastly co-operation. Out of these seven principles, I may say, the fourth principle, that is the recognition of one by the other as an independent entity, is the most difficult to be observed, especially in matters of

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religion. Do we not condemn each other's religion and is it not diametrically opposed to the said principle of mutual recognition? It is the hardest problem to solve. But for it, we could have accelerated the working out of that fraternity which the world in general and India in particular needs so badly now-a-days. Now, how proud I feel when I find that Islam has cut this gordian knot. Before the revelation of the Quran, every person, though he claimed divine revelation as the origin of his religion, was not willing to award the same privilege to any other religion on the surface of the earth. Every one believed that only his faith came from his God; as if he only was the son of God and others were His step-sons. This kind of narrow-mindedness created disintegration and discordance. It ruined all human fabric and destroyed universal social basis. This state of things went on, however, for centuries, and unfortunately, I say, even now that narrow-mindedness is ruling everywhere on the religious plane. Go to the different sects of Christians and every one would say: "Believe in what we believe otherwise you are eternally condemned." As if the passport to heaven lay exclusively in their hands. The same dogma is re-echoing from various quarters. No one cares to observe those great divine morals which find their manifestation in various forms of nature for our physical sustenance. Look to the great luminaries and various other functionaries of Nature,—the sun, the moon, the stars, the earth, water, clouds, trees and so on. Name to me any class or community that has not been allowed to be benefited by these various

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blessings of God. Our God is not partial in His dispensations as far as physical sustenance is concerned. He makes no difference between man and man and He knows no distinction between race and race. Does not the same sun, the same cloud and moon benefit every part of the world? If God is so impartial in His physical dispensation, and if the soul is much more important than the body, how can He afford to be partial in matters spiritual? The whole of nature gives the lie to a belief which confines Divine revelation to a certain community or class of people. The premises were too clear for the salubrious inference, but narrow-mindedness never left the world. Al-Quran, however, came to uproot it. It brought the happiest message at the very outset, in the opening line of its opening chapter: "All praise and glory is due to Allah, Who is the ~~the~~ Creator, the Maintainer, the Evolver, (not only of Arabia or Mesopotamia, of Persia or Syria, Europe or America but) of all the worlds." If He insures the protection and preservation through His manifold bounties of my physical nature, He treats me in the same way in things spiritual." This gospel of Universalism the Quran brought for the first time to the world in order to bring different religions to closer relations of fraternity, and repeated it again and again: "Every nationality has been given a guide" and "Every race has been given a messenger from God." "There has been no class of people but had its Warner from God." Gentlemen, this comes from the Book of a religion which has been ruthlessly stigmatized by its adversaries, especially Christian Missionaries, as the book of narrow-mindedness which teaches persecution and oppression. Can

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you refer, if you are students of comparative theology, to a single line in any sacred book of the world which in the clearest and most unequivocal, terms like the Quran, teaches such broad-mindedness? The Quran and only the Quran, creates in me that largeness of soul which inspires me to-day to make a profession the like of which will hardly come from any other religious quarter. If I accept, I say, the Quran and accept also the Bible in its original purity as revealed books from God, I do claim the Vedas as joint property with my Hindu brethren. If I believe Moses a Messenger from God I also believe Krishna and Ramachandra as bringers of good tidings and warners from the same God; they appeared in India to crush down evil and restore virtue. If I believe that the holy stream of Divine beatitude trickled down from the Olive Mount to fertilize the valley of the Jordan, I also believe that Zoroaster came to kindle the Fire of God in Persia to consume impiety. In short, wherever there was any community or class of humanity there was a Warner, a Messenger and an Apostle; wherever there was darkness there was light. The faith I have professed is not my own make. I read to you the Quran: " Say we (Muslims) believe in Allah and (in) that which has been revealed to us and (in) that which has been revealed to Ishmael and Isaac and Jacob and the tribes and (in) that which was given to Moses and in that which was given to the Prophets from their Lord: we do not make any distinction between any of them and to Him we submit: (The Quran xi: 136). A Muslim under this verse is bound to accept any message delivered to any nation

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through any Prophet from God. Thus you see, gentlemen, the fourth condition, *i.e.*, the law of mutual recognition, out of the seven principles of progress which I have been enunciating in this discourse, has so comprehensively and so lucidly been confirmed under the teachings of the Quran that I can find no parallel to it elsewhere in the whole realm of religion. A Muslim finds no difficulty in believing in the divine origin of every other religion besides Islam. Now, as to the remaining six principles,—(1) Unity in origin, (2) ramification, (3) connection with and allegiance to the fountain-root, (5) mutual willingness to be benefited from each other, (6) abstention from injury, (7) co-operation for the common cause. Gentlemen, I am glad to say, the Quran comes to help me to work them out in the same liberal spirit as in the case of the ~~the~~ 1st principle. If we care to make the “League of Faith” a success, it can be done only on the basis of these healthy principles and I take them one by one, under the teachings of the Quran. As to the 1st, the book says : “ Say : Do you dispute with us about Allah, and He is our Lord and your Lord ? ” (xi : 139). Allah is the object of worship everywhere and if various faiths and creeds bow down to His altar, why all this wrangling and dispute ? We should all do unite in Him and should accept the Most High as the Fountain-root of all with various religions as ramifications from the same stock. If we believe in the 1st principle we are led to believe in the 2nd : and in this respect the Book (Ch. xi : 213) says : “ All people are a single nation so Allah raised Prophets as bearers of Good news and as Warners and He revealed to them the book with

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truth." From both the quotations it will appear to you ; gentlemen of various persuasions, that the Lord we worship is after all One, the common source of all guidance, and all His human creations are members of single family, to whom guidance has come from time to time through the blessed race of Prophets. Now, Gentlemen, the God we worship being one and the same, and all His creation being one people, as the Holy Quran says, it follows as a corollary that no two revealed religions in their original purity could minister to humanity truths contradictory or baneful to human salvation. Removed of all human alloy they must reveal the same great truth, that God is One. The same truth has been revealed in different climes and countries. Then comes the third principles the community of allegiance on the part of each branch to the fountain-head. On this point the Holy Quran says : "Ye believers in different books come to the thing which is right, that is, worship One God and do not associate any other thing with Him." This is what I call community of allegiance to that fountain-head. Let us join in worshipping One God and not to associate any other with His Holy Name. The fourth principle, namely, the principle of mutual recognition that every religion has had its original source from God, has already been dealt with fully in the light of the teachings of the Holy Quran, that there is no nationality, race or community, where there has not been a warner from God. Fifth is the principle of willingness on the part of every unit to be benefited by any good if found to proceed from the other. Our Holy Prophet Muhammad (peace be upon him) orders us to do the same in the following words : "The words of wisdom

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are the lost things of a believer and he must claim them wherever he finds them." Under this healthy teaching of the Holy Prophet I became a student of the Vedas and the Bible, and why should not you, members of various persuasions, read the Holy Quran? And I assure you your labours will be amply rewarded.

The sixth principle of abstention from injuring others has been lucidly enunciated in the Last Book of God—"And do not abuse those who call upon besides Allah (v. 1: 109).

Then comes the seventh principle—the principle of co-operation, in order to secure the great purpose which religion came to accomplish. In this connection, again, I find the Holy Quran unique in laying down the purpose for the fulfilment of which the religion of Islam and I should say every religion came, but which received its formulation only in the terms of the Quran. This I say after studying the various books of the various religions. I never approached them in a rancorous spirit nor in any hostile attitude, but with the greatest reverence and love. In this study I have come across teachings not consistent with the tenets of Islam or requirements of reason. I ascribe these to human interpolations; and to my great consolation the world of to-day has endorsed the truth revealed thirteen hundred years ago in the Quran that the various revealed books have been tampered with. That grand object which religion came to perform is laid down in the Quran in these words, "You have been raised for the service of humanity and you are to enjoin good things upon others, to warn them against evils and to believe in One God." I draw your attention, Gentle-

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men, to this one word which defines the object of my life. *I as a Muslim am given the lease of my life simply for the service of humanity.* I have got no other reason to possess these hands, these eyes, these ears and other organs. I hold them as a trust to be used in the furtherance of the human cause. To use them for self-aggrandizement will be a gross abuse. It is a trust pure and simple, as the Quran says: "If you hold a thing as trust you hold it for the benefit of others." You have been allowed to live only to work out what is conducive to the best interests of humanity and if you work to pamper your own self, it would be a misappropriation in the terms of the Quran. This grand principle found its illustration in the words of the Quran as put in the mouth of the Prophet when defining the objects of his own life. "Say: ~~surely~~ my prayer and my sacrifice and my life and my death are all for Allah, the Lord (the Nourisher and Maintainer) of the worlds" (V, 1: 163). Whether I sleep or rise, whether I eat or drink, whether I pray or perform other religious duties, they are all for the cause of Allah which in the teachings of the Quran is the cause of humanity.

These are the seven principles on which any league of any thought can be maintained. If India was ever in need of such unification, these are the days. I am telling you a simple truth when I say that religion and only religion in its present form is responsible for all these internecine troubles here. Our faiths have become clothed with a lot of traditions which are mere additions and accretions from man. This creates a gulf between

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Hindus, Christians and Muslims. Let us do away with this. Let us kill our disputes in adoration of Allah, and worship One God and have a League of Faith in His Holy Name. If any country in the world needs such a league it is India which is a hot-bed of various religious disputes. This trouble can easily be got over by mutual recognition of each other's prophets. You may be Muslim or Hindus, you may belong to any persuasion, but you can become worshippers of One God and accept the great benefactors of humanity, I mean the prophets—Ramachandra, Krishna, Moses, Jesus and Muhammad, as true Messengers from Him. Need I remind you of the days only 50 years before when Hindus and Musalmans were hand in gloves with each other? You younger generation, I wish to remind you of those days when a Muslim and a Hindu called one another brethren. My address applies to the followers of other religions as well. They are equally my brethren. Do you not remember those days when a Muslim son felt proud to call the Hindu friend of his father his own father and a Hindu child would go to a Muslim friend of his father and would be proud to call him his own *Pita* (father)? Are not those days in your memory? If we have been paying this mutual courtesy as far as physical paternity is concerned, where lies the difficulty in doing the same as regards spiritual paternity? If with all decency I can call your father as mine where is the harm in calling your prophet as mine? On these lines we can create a League of Faith; and suppose you ask me what should be the pledge of its members, I as a member of the

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said institution will formulate it in these terms : I believe in one Allah and I do not associate with Him any other person ; I accept Ramachandra, Krishna, Buddha, Moses, Jesus and Muhammad as the true prophets and messengers of God ; I accept all those sacred books of different religions in their original purity as books from God, with the Quran as the final revelation of the Divine Will. I will abstain from speaking ill of other religions."

This is the pledge I would ask every one of you to sign so that the League may come within the possibility of realization. I am speaking on my own behalf. I simply give some idea to think over—a food for your mental cogitation. If you think there is likelihood of brotherhood on this principle, I assure you, there are 10,000 men with me who are ready to sign such a pledge.

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LECTURE DELIVERED BY THE AL-HAJ KHWAJA KAMAL-UD-DIN
IN RANGOON COLLEGE EXAMINATION HALL, WITH
DR. ROSS, THE PRINCIPAL OF THE COLLEGE,
IN THE CHAIR.

In the name of Allah, the Beneficent, the Merciful.

1. (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.

2. *Rightly Directing*, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward.

3. Staying in it for ever ;

4. And warn those who say : Allah has taken a son.

5. They have no knowledge of it, nor had their fathers ; a grievous word it is that comes out of their mouths ; they speak nothing but a lie.

6. Then maybe *you will kill yourself* with grief, sorrowing after them, if they do not believe in this announcement.

7. Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.

8. And most surely We will make what is on it bare ground without herbage.

9. Or, *do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs ?*

10. When the youths sought refuge in the cave, they said : Our Lord ! grant us mercy from Thee, and provide for us a right course in our affair.

The subject I have been asked to speak upon is so vast and varied in its nature that the time at my disposal hardly

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allows me to do full justice to it. It has got various aspects, and the Book of God, I mean the Quran, has left no branch of it untouched. I would, however, say a few words according to Islamic teachings as to the origin and goal of humanity, the substance from which man arose, and the stage of evolution he has to arrive at. The verses I have just cited from the Quran, the Sacred Book of Islam, throw ample light on the subject. They declare the earth to be in this world the origin of man, soul and body combined, with all its potentialities in him. All the powers of the earth became reposed in the genital seed, and the life-germ in such complete representative character entered into the world of womb for further progress. It began to grow there, and when the formation of human frame in its nucleus form became complete, with heart as its centre, a new state of evolution arrived—a *new creation* as the Quran puts it—quite distinct from all the past stages of evolution which ethereal specks have to journey through in different collocation and various specializations, from electronic and atomic condition up to plasmic congeries in brain cells. The globe of earth, as I said before, became epitomized into another globe of blood and flesh—the heart in animal frame; but the various contents of the former lost their matter nature, they became very, very refined, and evolved into consciousness in the latter, consisting of what we call in popular language low desires, carnal passions, and earthly emotions. This consciousness in its nascent stage, no doubt, was the same which finds its creation in the heart of every other animal, but in human frame it got the capacity of further refinement, where all animal desires evolved into ethics and morality, and they in their place sublimated into philosophy, religious ideas and spirituality.

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If man in Muslim theology has been called microcosm, or "the universe in miniature," it is on account of human heart, which not only substitutes the earth in the oval-shaped form but it represents every contents of the earth in it, the only difference being in the nature and shape of their respective components. What was material in the latter has become refined into consciousness, and left all its gross nature. Stone and iron, I may say only as a matter of suggestion, became respectively stubbornness and perseverance of character. Gold gave birth to magnanimity of thought, and silver produced tender-heartedness. All various atoms—nitre, carbon, hydrogen, oxygen, phosphorus, if they produced various minerals, herbs and fruits in lower kingdoms, here in the globe of human heart gave birth to various components of human consciousness. Like the ores in the bowels of the earth, low desires and carnal passions in human entrails became the bedrock for the build of human character. You have only to refer to some Vedic or Muslim *Materia Medica*, and you will find that various foods and various minerals taken as food have been described there to produce different kinds of passions, humours and desires in man. Has not liver something to do with the passion of anger? Do we not become peevish and quarrelsome when our liver becomes unbalanced? Some medicine and some food put liver aright, and the passion of anger is restored to its proper limits. This goes a long way to prove that matter has something to do with the creation, modification and sublimation of our passions. Sound mind in a sound body is a universal dictum. Healthy food produces healthy soul. In this connection I again refer to Vedic and Muslim physicians : they tell us that the eating of apples,

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grapes and other fruits, use of silk, gold and similar other things for medicinal purposes, tone up the heart and expand it. Physical expansion creates mental and moral broadness; magnanimity of soul, generosity of heart, bravery, courage, and so forth—all come in the train. I do not mean, if I say so, that the said moral will only crop up by the use of the things mentioned. Every human frame contains in it all these in their elemental condition.

This corroborates what Islam says about human soul. What was its condition on the first day of emanation, I leave aside. But on the surface of this earth, it came from and is the child of the body. The word "soul" has, I know, got different conceptions and different connotations with different schools of thought. I, however, take it to mean the spirit which actuates high morality and spirituality. Soul, therefore, under Islamic teaching, does not come from without. It is only an evolved form of those ethereal aspects which first emanated from the sun. They become collocated into the form of the earth, and from the earth arose man, the best product and full representative of it in all its aspects.

Just as the various potentialities of the earth become vivified and see their actualization by the aid of rains from heavens, similarly the new globe in human frame full of moral, mental, physical and spiritual potentialities also wants some sort of rain from heavens to get all its latent faculties actualized; but as they do not partake of material nature, and are in the form of consciousness, the rain which should come for their fructification cannot be material, but "conscious" in form. It is firstly that knowledge which came from Heaven in the shape of "Divine Revelation,

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and then all such knowledge which is discovered by men, advanced in spirituality and cultured in science. For this very reason, "Divine Revelation" is compared in the Quran with "drops of rain." Just as the material rain comes to vivify the matter, Divine Revelation comes to animate human soul.

Religion therefore, from Islamic point of view, has not only to give certain dogmas, beliefs, and tenets, but it comes to give you the laws which may regulate your physical nature, define your eatables and drinks, and control your earthly concerns and social relations because these things go a long way off to create, mould and regulate passions and emotions, out of which spirituality will evolve. That food plays a great part in the building of human character is now an undeniable fact. And in this connection, may I remind you of one thing. If the same substance produces a chicken, a pig and a man, as it has recently come within scientific ken, why these three entities differ from each other in their respective consciousness, *i.e.* in their passions and emotions. Consciousness has arisen from flesh, and flesh of these animals, as I have said, come from the same matter. The reason is not far to find out. Ingredients were the same, but they became combined in different proportions in different frames, to produce three different things. • If, therefore, flesh of pig, though coming out of the same substance as that of chicken on account of different proportion of ingredients in combination, has given birth to a different consciousness which exhibits some of the most abominable qualities, am I not right to put pork in the prohibited list of my diet? I am afraid I am translating unclean and dirty passion of the pig to my own morality.

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To resume my subject, if passions have come out of flesh, how to train and sublimate them? You cannot kill and crush them as long as your body exists. Therefore, any creed or philosophy which teaches killing of these passions will not fully help human edification. Islam does not for the same reason enjoin upon us any kind of monastic life. "No monasticism in Islam," so the Prophet said. Neither it lays down any code of such asceticism which may annihilate our passions and desires. We Muslims do not believe in renunciation and suppression of what we have to sublimate into something high and noble. Islam accepts all passions and desires as God-given gifts; they decidedly are not man-made things. Low and carnal as they are, they act as bed-rock for further progress and development. You speak much of lust and flesh, you may condemn them totally, but dissect and analyse that noble passion you call "pure love" in human breast, which you regard as something of divine nature. But have you not observed the same exhibited as well in lower animals in relation to their offspring? Trace, however, the origin of the so-called divine love, and you will be constrained to admit that the very animal lust was its origin. Purged of all earthly grossness, it has become converted into something very high, very noble and sacred. That carnal nature in the long run becomes sublime and spiritualized finds its best illustration in the institution of marriage. Animal desires in the first place bring marital relations into existence; but the object of divine economy in the marriage institution is not to satisfy flesh, but to arouse and then nurse high morals—love,

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tenderness of heart and kindness of mind. As the Quran says: "We created man and woman to cultivate mutual love and compassion." Those who do not enter into family life are not circumstanced to grow and cultivate these noble passions in their natural course. People out of family life sometimes become fidgety and peevish in temper. Need I say, we often meet such people in the West in the person of old maids, some of whom chiefly grace suffragette ranks. Get yourself married, your various members of family in the capacity of children, brothers and sisters will help you to mould your character, soften your heart, mitigate your anger and make your strong passions more mellowed in nature. You cannot afford to be harsh to your own children as sometimes you do in relation to other strangers, when something unpleasant or distasteful to you occurs. You have to share your earnings with your people. Thus you learn the first lesson of selflessness in the circle of your family. You have to stoop to all that nonsense coming from the young members of the family, to which you will not stand elsewhere. Family circle, in short, is a moral nursery where your carnal nature will be tamed down to produce what in the long run will make the divine flame in man's breast ablaze, and God-in-man will come out and receive His incarnation. It is in family life where individual consciousness, in a very little time, becomes converted into family consciousness, and one begins to feel for those near and dear to him, as we feel for ourselves. This family consciousness when broadened creates in man national consciousness. We become patriots and feel for our nation and country as we feel for ourselves. This very spirit, however, when abused, causes wars and fightings between nation and

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nation, and the only remedy to avoid these evils lies in sublimating this national consciousness into humanity-consciousness, to feel for the whole human race as we feel for ourselves. The final stage of upliftment is still further. This humanity-consciousness has to produce cosmic consciousness—to feel for every other creature as we feel for ourselves. This stage when cropped up enables man to live with and in the company of God; when he walks humbly with the Lord; such person becomes agent and true servant of Allah, who is Rabbil-'Alamin, the Creator, the Sustainer and the Evolver of all nations, races and various other worlds. And a Muslim for this reason in all his daily prayers is reminded of this duty when he says, "Al-Hamdu lil-lahi Rabbil'Alamin. He glorifies the Nourisher and Sustainer of all worlds. This is the goal of all spiritual soaring and the pinnacle of all human upliftment, which under Islam is open to every man on this side of the grave. But do not forget for a minute that it got its origin only⁷ from lust and desires which you condemn. Do not, therefore, think for a moment that all your high morality and spirituality has nothing to do with what you term as lower passions. Control them if you will, but you cannot crush them. For this very reason monastic life was prohibited in Islam. All that constitutes spirituality is only a sublimated form of carnal emotions. It was for this object that revelation came from God to raise man from the level of animality up to the borders of divinity. Religion comes to vivify, as far as human nature allows, that divine flame which in him was the nucleus of our existence on the Day of Emanation. It exists in every human heart, and religion comes to make it full ablaze. Then we

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rise to live in divine precincts and taste elixir of life. We experience Beautiful Vision. We sometimes perform things which may appear to others as works of God. This stage of human education produces Abraham, David and Solomon, Moses, Jesus and Muhammad, Ramchandrar, Krishna and Buddha. These great men, in addition to the revelation they received from God, have left their footprints on the surface of human history to act as guides for the upliftment of the coming generations.

MUSLIM CONCEPTION OF HEAVEN AND HELL.

This spiritual condition is the necessary qualification under Muslim teaching to claim heavenly life which, as the Quran says, begins in some cases in this very world, but it will find its full manifestation in the life beyond the grave, and that is called "Jannat." You may call it Paradise or Heaven in English, but the English words fail to connote the real idea underlying the word "Jannat." It would not be out of place if I give here a few words which may convey to you the Muslim conception of Jannat, the Muslim Paradise which ignorance has so grossly misrepresented in some quarters. The word "Jannat" in its primary meaning signifies something hidden and latent. It also means "thing in its full growth, luxuriantly rank in its fruition and fructification." And now I ask you, is not every atom, every element and every seed, in one word every form of matter, a "Jannat" in itself? Everything possesses thousand and one potentialities in it. They all are hidden and latent, but when brought under proper cultivation, they grow like anything. These dark clods of clay around us, when brought under the hand of a skilful gardener, become a beautiful orchard full of

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flowers and fruits. These clods were potentially Jannat under the first meaning of the word, and they became Jannat actualized under the second meaning of the word when properly worked out. Is it now difficult to appreciate Muslim conception of Paradise? Every man carries means of his Jannat within him. He possesses innumerable powers and faculties, and owns unlimited potentialities. They do need growth and evolution, they do not need opening and unfoldment. The object of religion, as said in the very beginning of the Qur-án, is this very unfoldment of our faculties. "They are the persons (persons who believe in and act upon Divine revelation) who are on the path of guidance from their Lord, and they will become unfolded and achieve success." Revelation from God brings rules and regulations which, when acted upon, lead to self-expression. The Qur-án uses Arabic word "Falah" to show the object of religion. It literally means unfoldment. Certain faculties have to become evolved on this earth, but most of them will find their full fledgment in the life beyond the grave. If I leave this world with all my capacities properly developed in order to make further progress after death, because Muslim Heaven is progressive, I have got a passport to enter into the gardens of God, but if I leave the world with my faculties stunted, with my powers abused and polluted, and with my capacities dwindled and disfigured, I am unfit for the kingdom of heaven, I must first purge myself of all such evil acquisitions. I must go through certain ordeals for purifications, and this is the Muslim hell. As the Book of God says in one word :

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“ That became successful by getting himself unfolded, who got himself purified (of the grossness of nature), and that failed who got his faculties stunted.” Thus, gentlemen, what has to make your heaven or your hell is potentially within you. It is in your heart. If you cultivate conscious elements of your heart on proper lines and convert your consciousness into what the Quran terms “ Qulb-e-Saleem ” —a heart which contains nothing but peace with all struggles over—you will be in heaven, but if your heart becomes polluted and its beautiful potentialities stunted, you have created fire which will also emanate from your heart to make you a hell. As the Quran says: “ It is the fire kindled by Allah which arises above the hearts.” (Qur-an civ. 6 and 7).

This is our heaven and hell. What shape they will assume, or what nature of enjoyment or punishment you will have in heaven or hell, it is beyond human comprehension, as the Prophet Muhammad has said very rightly. Do you think that a child can even imagine enjoyment of connubial relations? Are untrained ears capable of appreciating music? Have you ever seen any person with prosaic mind, who can even sense the happiness which cultivated tastes will bring to him from poetry or from some specimen of fine art? If these are impossibilities, the Holy Prophet then has enunciated a simple truth when he says that the Paradise contains “ Things which no eye has seen, no ear has heard, nor has it entered in the heart of man to conceive of them.” The Holy Qur-an also speaks of them similarly: “ No soul knows what is hidden for it.” The Book says the same thing of the hell: “ And the hell

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shall be made manifest to the erring ones" (xxvi. 81.) Whatever you find in different sacred Scriptures description of the blessings of heaven, are similes and metaphors as the Qur-an itself says : " And they shall be given the like of it."

A life of bliss and millennium is in store for those who have used their faculties in a proper way. They will have to enter into it in the coming life. But do you think that life would be worth living there if we were deprived of the happy company of those dear and near to us and with whom we have created and cultivated sweet relations in this life ? No, gentlemen, if life without friends and family is a tedious task even on this surface of the earth, it will be more so when we enter into that life. We will go there, as the Qur-an assures us, with our wives and children, with our friends and relatives, all totally purged of earthly desires and carnal concerns. " They and their wives shall be in shades reclining on raised couches" (Qur-an, xxxvi. 56). And in this connection allow me to disabuse some minds possibly in the audience of the silly notion entertained out of ignorance that we Muslims do not believe in the possession of soul by women. If life in heaven from the standpoint of every religion only means life with soul perfected, then, gentlemen, Islam equally opens doors of heaven to men and women, and admits owning of the soul by the latter. The Qur-an cites verses after verses which open equal scope of mental, moral and spiritual progress to men and women. In pure and happy companionship—*Azwajum-Muthahheratun*—we men and women being purified of all earthly desires will enter into the Kingdom of God and walk under

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the happy shade of heavenly trees grown out from our within. Our ladies will be our houries and our children as 'Ghilman,' in addition to what is in store for us in Jannat. Some, no doubt, look for physical manifestation of the realities of Jannat. It may be so. If matter can become spiritualized, and *neuron* converted into ideas as some metaphysicians think, it is not an impossibility to find spiritualities materialized.

One thing is certain, that our heart is totally and solely responsible for our heaven and hell. What would be the extent of the Paradise, I say nothing about it here. If a large thing like the globe of the earth can be reduced with all its powers into a pigmy thing like human heart, the little thing may extend with boundaries up to heavens and earth—*Arzu hussamawate wal ard*. I need not pay even a slight attention to those absurd notions which are entertained by adversaries of Islam as to the sensual nature of Muslim Paradise. These calumnies only deserve contemptuous silence. Suffice it to say that there will be no procreation of out species in the world after death, and the Qur-an is very explicit on this point. This *ipso facto* dispenses with the need and means to satisfy connubial passions.

How to reach that life of bliss is the problem which every religion from God came to solve, and I give you very briefly what Islam says in this respect. I have already explained that all potentialities of the earth got themselves abridged into human consciousness constituted of various passions and earthly desires. They should not be deprecated.

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They lead to cognition and action. They, in the first place, create certain cravings, satisfaction of which brings cognitive passions into play, and they in their place lead to active passions. These emotions in their crude form may be classified in the first place into two main heads,—lust and anger. Every organism possesses what in the terms of science is called constructive ability. It helps its growth by taking in what is beneficial to it and rejecting things deleterious to its growth. Here in animal or human frame, desire and anger perform the same function of acceptance and rejection. These two passions conjointly acting as lever of all our activities engender in us consciousness of “mine.” This “mine” is solely and wholly responsible for all that you find in the form of human comfort and civilization. It is life tendency. Desire of making things “mine” creates in us ideas of ownership, which certainly cannot be minimized. You may say what you like against this passion of “mine,” but as long as right of individual ownership is respected, and I say, is a most efficacious incentive of all human activities, you cannot afford to crush it. This hankering in man, to convert things of others into his, has created right of individual property. Come what may, Bolshevism cannot kill this spirit; it is a gift of nature to be worked out to achieve noble ends. Look to your babies and you will find this spirit of “mine” very prominent in them! Whatever comes in his way, if it takes his fancy, it will be claimed by the baby. It is “mine,” so he prattles. Take from me as a watchword, if you observe this spirit of “mine” very strong in your baby, bring him under proper training, and you will find in him

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one day a most active leader of your community. In short, this spirit of "mine" is a God-given gift and sums up the whole consciousness. It is to be polished and refined. There are some members of our race who border on the frontier of animality. Their passions when excited must find their satisfaction in the very first thing that comes in their way. So every cow does when her hunger is aroused, she must eat anything coming before her, no matter it may belong to any other cow. This animal consciousness becomes converted into individual consciousness in human frame when the idea of "thine" beings to dawn. Sociable as we are by nature, our inter-dependence brings us together and creates society. But no society will work unless its member recognizes "thine" besides "mine." We enter on moral "plane" when we begin to distinguish between "mine and thine." Morality begins to play in human breast and society comes on healthy basis when we respect "others' right" and know how to differentiate between "ours" and "theirs." This brings in all those laws which found their first promulgation for the Israelites in the shape of Ten Commandments. This is the second stage of human evolution. Our low passions change into morals, when we regulate our conduct in relation to the position of other members of the society. We stand in need of laws ; they may come from human institutions like legislature or municipal corporation, in short, from some sovereign political authority, or they may descend from Divine source. Islam enjoins on its followers to respect laws and to give equal allegiance to them whether they may be secular or sacred. This individual consciousness has, however, been a great

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source of trouble to human society. It generates various malpractices, cheating, theft, dacoity ; they all are but means unsanctioned by society to convert "thine" into "mine." This brings in litigation and disputes and germinates offence in its different shades. How to solve the difficulty ? Orientals are diametrically opposed to Occidentals in this respect. An Indian, may he be a Hindu or a Buddhist, will kill "mine" for the sake of "thine," while the Western will pay no heed to "thine" if "mine" is in danger. These two psychologies produce two different kinds of thoughts and activities and changed the history of the two continents. Both were, however, not without their merits and demerits. Renunciation of "mine," which means annihilation of "self," no doubt helps to create that noble spirit of self-abnegation and self-denial which can only convert hell into heaven, but it, at the same time, originates inactivity and laziness, and produces lassitude and inertia. It has injured material civilization as history shows. The Occidental spirit, on the other hand, no doubt galvanizes all kinds of activities and energizes human action but it also creates selfishness of the worst type. It led to self-assertiveness which ruined human happiness. This very spirit is responsible for that pernicious philosophy of Nietzsche, which after all dragged the whole world into this terrible war. Both these psychologies, I mean, Eastern and Western, were not without their deficiencies. Islam, getting its birth from a country like Arabia which is situated as midway between East and West, came however to provide a golden mean between the two, a happy *via media* between "mine" and "thine." Under its teachings a Muslim is ordered to

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do his level best at first to make things "mine," but no sooner they have become so, than he has to take only so much out of it to his personal benefit which is necessary to keep up his existence and activities, but beyond that he has to convert everything that he has made "mine" into "thine." And this out of charity and not in the way recommended by Socialism. And Indian sage, Buddhist or Hindu, may become disgusted with "mine." He may renounce the world and find his peace of mind in a monastery or a jungle, in order to remain away from the practices and demands of "mine," and, on the other hand, an Occidental may even kill himself in his activities, and take no rest unless everything which is "thine" becomes "mine." But a Muslim has to stand between the two. He has been enjoined by his religion to leave no stone unturned but in honest ways, to acquire things, but when he has done so, he must give his things to others. Not under the dictates of any earthly government as a Bolshevik would do, but out of his free will as a matter of charity and to please his God, he must live for others. While Nietzsche found his superman in a person who must have his will carried out without paying any regard to others' convenience and heeding no consequences his action will lead to, the Qur-an found its superman in the holy person of Muhammad, who has been ordered by the Book to say as follows :—

" Say (to the world) Oh Muhammad ! my prayers and sacrifices, my life and death, all are for *Rubbal-'Alamin*, i. e. devoted to further the cause of Allah, the Creator, the Nourisher and the Sustainer of all the world,—human, animal or vegetable."

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This is the third stage of human evolution. There, man's activities come into operation for the good of others. Now, gentlemen, I have explained to you what Islam understands by animality, morality, and spirituality. You might have read volumes on the subject, but have it in one word from me. Devotion to the spirit of "mine" is animality. Maintenance of "mine" and "thine" is morality and conversion of "mine" into "thine" is spirituality. In other words, to think of yourself at the discount of others is animality, to think equally of others is morality, but to think of others at your discount is spirituality. Be in the world, but be at the same time out of it, and this will bring you to the highest stage of spirituality. So Muhammad did, and so he recommended others to do. You cannot afford to leave the world, you have not done so. Reaching this stage, man enters into God's heaven in this very world. With such men of advanced soul, merits and deserts of others carry no weight. Like God, they know no distinction between man and man. Proceeds of their labour reach others without any merits on the part of the latter. In this stage man becomes real servant of Rahman, the Beneficent God, Whose benevolence goes to every person without deserts, as the meaning of the word Rahman signifies. Here he begins to clothe himself with God's attributes. His words and actions assume God's colour—*Sibghatulla*—as the Qur-an terms it. Our Prophet meant the same when he said, "Imbibe yourself with divine attributes." This stage of spirituality, when attained, enables its owner to give life and animation to those who are dead in the eyes of others. Blind are given sight, and deaf receive ears

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at the hands of such people. Things you call miracles become commonplace with these great men ; they are given insight into the secrets of Nature which comes to their help in the fulfilment of their mission. But the eyes of the average mind become dazzled at such works of these great men. He becomes thunderstruck, his reason bewildered and his common-sense astounded, and in this state of wonderment he cries out, "Here is God in man, God incarnate." No, brethren, your God is "only a man like unto you," as the Qur-an says, with your limits and shortcomings, with your faculties and capabilities, but in his case those potentialities become actualities, faculties worked out and latent powers full-fledged. These great men are iron in fire, as Lord Krishna says, partaking of all "the qualities of fire." The course is as well open to you. Harvest is great, though ploughing is also difficult but it is not an impossibility. It is within the reach of human acquisition. It is "Willayat," as Muslim theology calls it, and should not be confused with "Naboot." If you fail to find elsewhere the way to that human perfection, come, brethren, and find it in the Qur-an, and God be with you and peace upon you. (Loud cheers and applause.)

The President, in winding up the proceedings, said :—Gentlemen,—We have listened with very great pleasure to the words of Mr. Kamal-ud-Din. It is not always that we have addresses in this hall of gentlemen of such varied learning and wide reading and eloquence as Mr. Kamal-ud-Din. I am sure we have all appreciated his address very much. Indeed, I have appreciated it very much

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myself, but I am not going to say that I am in agreement with all that Mr. Kamal-ud-Din has said.

Mr. Kamal-ud-Din mentioned some distinctive features of East and West, and in this I rather disagree. Self-seeking and self-sacrificing was equally universal all over the world, but there are certain facts which are apparent from time to time, and Mr. Kamal-ud-Din did refer to one of them which was a distinction which sometimes appears in different parts of the world.

Apart from this, as to the philosophical part of Mr. Kamal-ud-Din's address, I see it very interesting, and particularly interesting to me was his Islamic Philosophy and the doctrine of evolution, which is the doctrine of progress from one degree to another, from lower degrees to higher. These stages in the moral sphere form a very important deduction which in modern psychology is called "sublimation." In other respects, I was interested to find, and particularly in what he said as to the relation between matter and soul. Mr. Kamal-ud-Din interpreted his doctrine of relation between matter and soul in different stages,—the individual, the family, and society. But modern Western philosophy makes complete separation between matter and soul, a complete separation between spirituality and *materiality*. When we come, however, to the application of this doctrine, particularly in moral matters on theoretical basis, I find myself in hearty agreement with what Mr. Kamal-ud-Din has told. Mr. Kamal-ud-Din has pointed this out how from a limited circle of interest, from the moral in family, we have grown to a wider sphere—from the very

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limited conception of morality, how we have progressed ; and I should like to add that this doctrine is at present in the atmosphere. Nowadays people in the modern world with great improvement in communication were able to learn and ascertain the wishes of the people of the world. The publication and printing and the publicity which can be secured offer anything, and people now are in a position to get more and more and everything has become universal, but there is no doubt that the view which goes as assertion in any form is the assertion of the individuality. . . . In concluding my remarks, I should like to thank Mr. Kamal-ud-Din for the address which he has given, and it is a pleasant duty to perform. Mr. Kamal-ud-Din is engaged in the mission, the objects of which are to lay before the modern educated world the true Islamic view, and one should view with very great pleasure any movement which tends to remove wrong impressions in the minds of those who have not become acquainted with such institutions.

SOUL AN OFFSPRING OF BODY.

Dr. Ross perhaps refers to what is called Dualism in Metaphysics—separation of body from soul—and we think we cannot do better than to reproduce what the Khwaja wrote in these pages in 1918 on the subject in the following words :—

With a modern scientist the rise of life and the appearance of soul in material frame is as yet an unsolved mystery. Physico-chemical science seems yet far beyond giving an intelligible explanation of the sudden and novel process

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which germinates the two. The exponents of Dualism make soul and body as two different entities, because apparently there seems to exist a sort of conflict between the two. Besides, the soul when fully evolved rules the body. It is argued, therefore, that the latter must be different from the former. But the vivifying principle called life does the same thing in every organism. If soul controls the body, life also brings lifeless matter under its complete submission. Life, on its appearance, becomes general controller and arranger of everything in the system ; but it itself in its turn becomes subordinate to the soul. If the dualist therefore thinks that the soul comes from without, life with others also comes from beyond the earth to animate matter. The reason which makes such an opinion acceptable in some circles lies in the sudden departure in the "habit" of the matter, when from a stage of seeming lifelessness it becomes "quick." But matter possesses vivifying principle in it which when evolved takes control of it in every organism. It is therefore difficult to accept the above view without hesitation. The appearance of electricity is a good illustration in point. It rises absolutely out of a combination of two given metals with some liquid matter. Its appearance is as much sudden as the subsequent dominance it assumes over objects out of which it had grown. This conclusively proves that there are things which different though they may be in all their characteristics from the things they seem to have arisen from, have yet arisen from the same.

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We witness another phenomenon of the same type in all stages of evolution. Every material organism not only sustains its existence at the expense of the one lower to it, but also dominates it. Whichever organism intervenes two evolutionary stages, while it lives upon and regulates the one immediately below it, it in its turn becomes food, and subject to control of that form of matter which stands immediately above it. For example, every organism lives upon components of inorganic world and life in it regulates them too. But when it assumes animal shape it becomes vested with diverse impulses and emotions which practically now rule life. Its existence, betterment, and further growth all lie at the mercy of impulses and emotions. These impulses, limited in function in their primary stage, become passions and predilections in the human frame, and after passing through another process of evolution they become full-fledged into what is termed "soul." The soul, thus born, now assumes control over emotions and passions, which in their turn dominate other organisms in the universe. What made the dualist to take soul separate from body and others to regard life as different from matter, is observable through all the curious stages of evolution—sudden appearance of the thing evolved, its difference in characters from the components it arose from, its dominance over the latter, and so forth. These are not sound data for such theorizing. It is only jumping to hazy and hasty conclusions if by observing new departures with new features in evolutionary course we say that something foreign has introduced itself in the organism, or that the new feature of the organism did not grow out of its older form.

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At every appreciable stage of departure in the course of its growth matter becomes invested with absolutely new clothes and garbs. Life, consciousness and soul, or say vivification, passion and discretion are simply different distinctive features of these new departures. They may be sudden in their appearance and their emanation inexplicable in physico-chemical terms, but they evolve from the same material. If we regard life or soul as coming from without and not rising from the body what about those impulses which for the first time make their appearance in animal organism? They as well differ in their characteristics from life and matter. They rule both, and live upon them. Should they be also taken as coming from without? For they possess features similar to those for which life and soul have been taken to be not from the body. No one till now has advanced this theory. Impulses and passions have always, and by all, been accepted as coming out of body. Difference in animal impulses and human passion is only of a degree. They partake of the same nature and are same in their natural condition. In human form they are capable of further growth and become clothed with individual consciousness. Does not this individual consciousness furnish material to create human discretion, the chief characteristic of the soul? If discretion, therefore, for its origin can rightly be traced to individual consciousness—the sum-total of human passions—and our passions which in their natural form animal impulses emanate from various inorganicisms and organisms specialized under the control of life, is not body, then, the mother of the soul?

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SOUL—A CONSCIOUS CONSTRUCTIVE ABILITY.

The function of the soul in the build of humanity leads us to the same conclusion. Human soul, when not hampered by carnal desires, is only a conscious constructive ability in our frame to create high morals and spiritualities out of low passions. They are to be sublimated into morality, which, when highly cultivated, gives birth to spirituality. Morality does not mean extinction of passions and killing of impulses. It consists in controlling and balancing them. It finds out proper occasion and place for their use. This is done by the soul. The soul, therefore, is only a creative agency, which evolves perfect man out of a brute. Her chief function is to make unerring discretion between the beneficial and harmful aspect of our passions and to accept the former and reject the latter for our further growth. Does not soul do the same thing that life does in animated organism? As life is the controller of material in the build of the physical part of our nature, so soul is the arranger of another kind of material in the make of our moral and spiritual side. Their function is the same, the difference being in the nature of the material they respectively use. They both are creative agencies in animal and human form; one works unconsciously and the other consciously, as the material life works upon is devoid of consciousness, so the groundwork of soul is individual consciousness. In short, life and soul are two different names of that constructive ability in the build of humanity which makes unerring discrimination between the useful and the deleterious. We know that coal and diamond come from the same material.

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They both belong to the inorganic world. Their growth results from incorporation and not from assimilation. But difference in proportion in the material used creates these two different things. Similarly a chicken, a pig, and a man as remarked before, take the same material for their frame, but here again the difference arises from the difference in the proportion of the material used respectively in these three combinations of matter. All this material is existing in chaotic condition in the universe, but the unconscious constructive ability peculiar to every mould of matter makes scrupulous discrimination in accepting the useful proportion and rejecting the baneful. Similarly all men are clothed with equal impulses. Thieves and prophets are physiologically the same, and possess and experience similar passions. But the creative agency in man called soul becomes strong in the latter class and creates perfect men. If other men are not so, the said agency has been hampered in its course. The same we do find in lower forms of matter. Life sometimes counteracted by other forces produces diseased growth.

Thus soul, life, and constructive ability are different names of the same functionary working under different circumstances and in different stages of material growth. Muslim philosophers and divines have been very clear in this respect. They acknowledged possession of soul by every form of matter ; as, for instance, mineral soul, vegetable soul, animal soul and human soul were the names given by them to the same constructive ability which works in these different words.

ISLAM AND WHAT IT MEANS

(LECTURE DELIVERED BY KHWAJA KAMAL-UD-DIN

AT THE TOWN HALL, SINGAPORE.

ON FEBRUARY 7, 1921.)

If you look with an observant eye in the universe around you, you will find everything on its move to progress. Everything in its first stage seems to possess some inherent qualities within it, which it awaits time and opportunity to bring to fruition. It has got a prescribed course before it, which, being implicitly followed, brings its latent faculties to actuality. The religion of Laws and Obedience thus seems to obtain all around us, and is strictly observed by every atom in Nature. All these various manifestations of Nature do depend on the strict observance of the Law for their very creation, existence, brought-up and fructification. Nay, the very complementary relations which various objects in Nature do reciprocally hold and the mutual service they render to each other are only the outcome of the submission which these manifestations of Nature do give to Divine Laws, *i. e.*, Laws of Nature. This is Islam. In these very terms Al-Qur-án, the Book of Islam, defines it: "Do these people seek for themselves any other religion but the religion of God? Do they not see the whole Nature around them—everything which is in heavens or in earth—gives submission to God for its very existence?" "The religion with God is Islam."

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In the above words, the Qur-an gives us religion of Nature. But is not man a part of the same Nature, a mighty atom, as someone has called him, the best product of Nature, the finest handiwork of God? And if so, can he be without a religion? To hold such a position would be to be untrue to the very constituents of his nature. Every atom in Nature has found its place in human body. Man is the universe in miniature—a microcosm in scientific term. Every organ in him follows the religion of Obedience and Commandments for the very existence. In other words, they perform their respective functions in complete submission to certain fixed laws. The very minute they fail to do so, it brings serious illness or death. Therefore, he cannot as a whole have any other religion but that which is strictly observed by various components of his body and nature. Religion which will suit man must be after his own nature, and so the Qur-án says: “Nature given by Allah—the very nature upon which man has been given his frame—this is the true religion.” Thus the Qur-án gives us our religion—Islam, the religion of Obedience and Commandments, the faith of complete submission to Divine Laws, in order to work out our own nature.

OBJECT OF RELIGION

This leads me to another phase of the subject: What is then the object of religion? The Qur-án formulates it in the following words: “Those who follow revelations from God, that is the religion given to them by God, are on the path of guidance, coming to them from their Creator, Nourisher and Evolver, and they will become successful,”

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through what is called Self-Unfoldment. The word used for "successful" in the text is *falah*, which though popularly meaning "success," literally means 'unfoldment.' Like everything in Nature, we have got also various latent faculties in us. If a mighty oak is concealed in a little thing like an acorn, if a mango-tree, a banyan or any other big tree, with all their branches, leaves, flowers and fruits can potentially become epitomized in their respective seeds, then remember there are thousands of things concealed in the human frame. If a clot of blood became evolved into a beautiful human frame on physical plane, it also possesses things of rare beauty, to be developed on mental, moral and spiritual planes. If physical growth out of the genital seed came only through observance of certain unchangeable laws, moral, mental and spiritual growth also awaits its manifestation when human faculties work under similar laws. To give such laws is the function of religion. The object of religion, therefore, is to furnish man with a code of life whereby he may work out his Self-Unfoldment—all his potentialities seeing actualization.

PLACE OF RELIGION

And to whom should this religion be given, and in which place? A question so simple to answer, but never rightly answered by various followers of various religions. Religion coming from God for the upliftment of humanity should be given to every man and in every place wherever he may be. Has the God of all nations and races been partial to any race or community as far as our physical sustenance is concerned? The sun, the moon, the stars, the clouds, the

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rain and all the other functionaries of nature whose existence and work is indispensable for human growth, have never been denied to any member of humanity. If God has shown no distinction between man and man, and observed no difference between race and race in this physical dispensation, how can He be otherwise in things spiritual? He must give religion to every community without distinction of race and colour. The premisses were so clear and the logic so simple, but no one, before the advent of Islam, came to the right conclusion. Every nation, though claiming Divine inspiration for the origin of their faith, would not award the same privilege to any other religion on the surface of the earth. They took other religions as coming from anything but God. This narrow-mindedness created bigotry, hatred and discordance. It separated brother from brother, and tore to pieces the very fabric of universal Fatherhood of God. This state of things went on, till the Qur-an was revealed, and the Book in the opening word of its opening chapter uprooted the said narrow-mindedness when it said : " Al hamdu lillahi Rabbil-'Alamin " —All glory and praise is due to Allah the Creator, Nourisher, and Evolver of not one or other community but equally of all races, communities and creatures. Again the Book says : " There has been no nation on the earth which has not received a Warner from God." Every race had its messenger from God ; and every community a guide. Thus the last word of God gave divine origin to every religion which was then obtaining in the various parts of the world. The God of the Qur-an or Islam is not a tribal God—God of Abraham or God of Israelites—but God of

all races, communities and nations. A Muslim, therefore, believes or is bound to believe in the Divine messengership of every great Prophet raised in any country—China, India, Persia, Palestine, Egypt, Europe or America, and I have only to refer to the following words of the Qur-án in support of my statement: “Ye (Muslims) tell to the world, we believe in Allah and in what has been revealed to us (through Muhammad) and that which has been revealed to Abraham, Ishmael, Isaac, Jacob and the tribe of Israel. We accept whatever has been given to Moses, Jesus and to the other prophets of the world. We make no distinction between prophets and prophets. We only submit to Allah.” We are worshippers of God and not of the prophet. If we revere them, it is simply because they brought us words from our God. No matter who he was if I, as a Muslim, come to know that such and such a man was a messenger from God before the last of the sacred race came he is my prophet, and his words in their original purity my Bible.

UNIVERSAL MISSION OF THE QUR-ÁN.

With this broad-minded allegiance to all the prophets of the world, a Muslim still adheres to the Qur-án and prefers his Book to the other Bibles of the world. It may seem anomalous to some on the very face of it, but this paradoxical position is not without its justification. The Qur-án itself gives reason for it where it discusses the necessity of its revelation in the face of all other revealed Books: “We send a fresh similar thing or a thing better than the one sent before.” In this verse, the Book refers to Nature for illustration. If things created in Nature

for our benefit cease to perform their functions rightly or disappear, a fresh supply comes as their substitute. This rule of supply and consumption or corruption, if I may be allowed to say so, holds good in every department of Nature. Supply of water from above when either consumed or having lost its vitality through the mixture of the earthly matter necessitates coming of new rains. The Books before the Qur-an no doubt came to every country and race from God, but unfortunately, for reasons which I need not discuss here—say, want of means of preservation being one of them—they could not keep their integrity. Human adulteration as well came in, and no Book of God could remain without any additions and subtractions. Many Books of God disappeared totally, and others suffered much from human hands. The Qur-án in various places referred to this human manipulation, and in this way showed its necessity but the world of religion needed thirteen hundred years more to accept this verdict of the Qur-án. Only some fifty years ago, no one in Christendom would believe that the Qur-án had very rightly declared that the Bible had not been free from human interference; but, now, it is an established fact that all the Books of God, excepting the Qur-án, have either, in the case of one or two, become absolutely unintelligible to the human mind, or, in the case of all other Books, have lost their original purity. The verdict has been passed by the Christian and the Judaic writers on the Old and New Testaments. If so had become the condition of Divinely Revealed Books which came to nourish our soul, the Divine rule of supply and consumption will work out,

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and its functions will find its manifestations in the revelation of the Qar-án. The logic seems to me very simple, but ignorance or prejudice benights the human mind and disables it to accept the truth. One would not take a glass of water to quench his thirst if its contents have become polluted by the touch of human hand, but he would willingly drink, to the very last dregs, that glass of what was elixir in the beginning when it came direct from God in the form of Revelation: but which could not afterwards remain free from human handling. If religion came to man through Revelation, how can we appreciate its very beauties when the revealed words do not reach us in their original shape? If God once cared to make His Will known to us through words revealed to prophets, why should He keep silent when His very Will has become dimmed and befogged for its true appreciation through human hand? If He is now the same God as He was in the olden days, and if His interest in us has not become slack, He must send us a new Book if the old Scriptures have lost their pristine beauty. This simple logic the Qur-án advances to establish the need of its revelation in the presence of other Books, and for its universal mission to the human race.

REQUIREMENTS OF THE REVEALED BOOK.

If to work out hidden faculties of human mind is the object of religion, as I said before, the Book from God, or in one word, Religion, should enlighten us upon the following things :—

1. Human capabilities and capacities.
2. The way to work them out.

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3. Relation between God and man for the accomplishment of the said object.
4. Relation between man and the nature around him.
5. Relation between man and man.
6. The way to work out these relations.
7. The life after death.

I need not say anything about other books or religions. Let their adherents think for themselves whether the faith they believe in gives them sufficient light on these questions. Islam or the Qur-an has, however, made these seven things its chief theme. It enlightens us on these seven subjects and gives rules and regulations required.

In my humble opinion, a religion cannot be accepted as a Divine institution if it fails to educate us on the said points or show us the right path, which, when followed, brings us to our desired goal—the full unfoldment of ourselves. Now I take them one by one.

HUMAN CAPABILITIES.

“Certainly We created man in the best make, then We rendered him the lowliest of the low.”

Man, having every representative of nature in him, has been given the goodliest fabric. He can soar to the highest of the high; but, at the same time, he can descend to the lowest degradation. In other words, while everything besides him in nature has been given a limited scope of progress, man's area of progress knows no limits, but he is capable of going to the opposite side as well.

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The ascertainment of human capabilities has been a big problem before the human mind. Different solutions which it received from different quarters created different rules of life on moral, ethical and spiritual planes. It gives rise to different ethics and politics. The subject, however, is too big for the time at my disposal to be dwelt upon at length. Suffice it to say, the philosophy and religion before Islam have done great injustice to humanity. Everywhere man was taken as personification of every low desire and passion. His physical nature was regarded as a great drawback in his way to progress. Some made him so degraded that they thought that sin was innate in his nature. He could not escape evil, and was therefore condemned to eternal perdition, but for certain Divine Economy which came to secure him salvation. Buddha made man unworthy of his very existence. Trouble and tribulation were his lot, and the only escape by man was in absolute annihilation. Old Vedic philosophy would regard human body as detestable shackles to impede spiritual progress. The Persian religion made man a helpless and abject plaything in the hands of the gods of evil and good, while Grecian wisdom made him a poor victim to Nemesis and others. These various notions about humanity, obtaining in different times and climes, brought in all kinds of sacrifices, atonements, austere penance and intermediaries, in different religions. Modern philosophy, of course, took the opposite view. It came to redeem humanity of the low views entertained of man in ancient days. Rationalism would make man capable of every progress. These two opposite views,

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old and modern, have, however, got some truth in them. Islam gives man his true position. The verse of the Qur-ân I just cited says that man has been given the goodliest make physically, mentally, morally and spiritually; he is born free from sin and capable to observe all Divine Laws and able to make every possible progress. In Islam, a baby which dies at its very birth must go directly to heaven. In contradiction to Islam there are some other theologies which make hell the abode of such a child, if it has not been brought under certain ceremonies by the priest, because, according to the said theologies, man came into this world with tainted nature. He is born a sinner, and must go to hell if not purified. Peace be on Muhammad, who raised the level of humanity to the highest zenith. Every man, he says, comes into the world *with pure and immaculate nature*, capable of soaring to the highest of the high, not because he is son of Musalman, but, as the noble Prophet says, "son of man." Heavenly life and the best of progress is the birthright of every human child, but he has got the dark side of it as well. He is capable of going "to the lowest of the low," as the Qur-ânic quotation says. How to acquire what our birthright gives to us, and avoid the degradation which our error in judgment or wrong discretion creates in us has been clearly laid down in the verse next to the one I have just quoted: "Those who believe in Divine Laws and act upon them will see a reward which will never be cut," *i.e.*, everlasting and constantly progressing. In short, if these are our capabilities and shortcomings, we can easily understand the requirements

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of a religion which should suit us. Religion should lay down before us rules and regulations which, when acted upon, bring our latent faculties to fruition. We are not "in the lurch" that we may be in need of "some hand to bring us up from the pit of degradation." We do not deserve perdition at our birth, as we did not do any wrong personally, and it would be very unjust to punish us for the sin of others—that we may be in need of salvation. Our nature has got no taint in it at our birth, and we need "no blood to wash off our sins." Sin, in one word, is not a heritage but an acquisition which can be avoided. For this very reason, Al-Qur-án did not use the word salvation as the object of religion. Nay, the very word is insult and libel to humanity. To admit need of salvation is to admit self-debasement and degradation. No doubt we do sometimes bring ourselves to that undesirable condition; but it is through the use of wrong discretion and, therefore, our own acquirement, and not a gift from God, as sin would become if we believe in tainted birth. The word used by the Qur-an in place of salvation is *falah*, meaning success, self-unfoldment, self-expression, evolution, development or realization of latent faculties, actualization of potentialities, or, in one word, full-fledgedment of what is hidden in human life-germ—and this is what the word "Jannat" itself literally means. This is true Muslim conception of "Jannat," which in Arabic stands for the word "paradise." One who has got thoughtful ears and a sound heart may listen to me what I have said here of "Jannat"—the Muslim Heaven.

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THE WAY TO WORK OUT THESE CAPABILITIES

What I have said above will make you in a position to understand the ways enabling us to work out our capabilities. The true knowledge of our capabilities lies with our Lord, the Creator of Nature ; and to Him we should look for our guidance. The God of Islam as well acknowledges this our demand on Him. In this respect the Qur-án says : "On him lies the guidance of the right path." If such is our nature—a repository of innumerable beautiful faculties—do not think, gentlemen, that our simple belief in this and that dogma will work out our hidden power. My belief in the skill of a physician cannot cure me of headache, neither his chopping off my head would bring me any relief. The only remedy lies in getting good prescription from him. Nothing but acting on it will bring me health. Religion must bring us certain laws, commandments and regulations to regulate and guide our life and bring us to our goal. This is what Islam means, and this was the religion of all the prophets of the world, including Jesus himself. Jesus was only preaching Islam when he said : "I am not come to destroy but to fulfil the Law. For verily I say unto you, till heaven and earth pass, one tittle shall in nowise pass from the law, till it is fulfilled." One who observes and teaches the law will be the greatest in the Kingdom of Heaven, and one who does not do so will be the least there. So says the Lord of Christianity in his Sermon on the Mount ; and in the face of this religion of Jesus, which is no other than Islam, I fail to see any justification for what has been fathered upon him by the

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coming teachers of the Church, with Paul to begin with, in the West. Complete submission to Divine Laws given to us for our upliftment is the key of all success. God of Islam is not so much interested in all the worships and glorifications which we offer to Him in our prayers, as He is in seeing the accomplishment of what He has laid down in our nature. Divine glorification under Islamic teachings lies in human edification. Lip gratitude and thanksgiving words carry no weight with the Lord. Real gratitude to our Creator consists in doing our utmost to work out that great Divine purpose for which man was made. I have just said, in the words of the Qur-án, that man is capable of ascending to the highest of high and descending to the lowest of low, and can only achieve the former and avoid the latter through strict observance of the Law.

In order to create in us an aptitude to observe the Law strictly, man is in need of certain lessons and exercises of discipline. He must learn how to avoid sin or going against the Law. The best way to create in us that nature is to create in us the habit of giving up such things as are already our own, but to get them from others sometimes entices us to commit wrong. To be more explicit, suppose I need money, it becomes sin when I try to get it from others by unfair means. But if I have learnt the habit of parting with my own money and giving it to others in charity, I am not likely to rob them of it. Similarly, eatables, drinks and sensual instinct, or, in one word, our various appetites move our activities. If we move in a wrong direction and gratify our desires with things which do not belong to us,

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or which we have got no right to use, we commit wrong ; but if a person knows how to abstain from the use of even his own things when his appetites are excited he cannot go to the things of the others. This self-discipline we achieve in our fasting days. Fasting is not starvation. In certain hours of the day we learn how to face excited hungers and to abstain in their satisfaction even from the use of our own eatables and drinks. If I know how to deprive myself willingly of the happy company of my own "wedlock," and this to please my God in the month of fasting, how can I do anything illicit to displease Him ? These self-discipline exercises were given to us in the form of what is called "Five Pillars of Islam"—declaration of our Faith, prayer, fasting, almsgiving and pilgrimage. If a person makes a survey of every phase of criminality or the breach of the law, he will find that the said violation occurs in our attempts to possess ourselves of, or use wrongfully, such things or to be wrongfully attached to them, which we are ordered to give up under the observance of these five Pillars of Islam, while they are our rightful possession and we are rightly entitled to hold them ; but we give them up willingly and voluntarily to please our Lord. If so has been our habit, how can we go after the belongings of others ?

Undesirable attachment to our own opinion, or undesirable weight which we give to our judgment and volition causes any amount of mischief in the world ; but in the declaration of the Muslim formula, "*La ilaha illallah*," we do declare that we do subordinate our judgment and volition to the Great Will on High. Our undesirable attachment

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to our own time, and our unwillingness to spend it for the benefit of our fellow beings is another cause of the greatest possible harm to the world. But five prayers in every day come to wean us off from our slavish devotion to our business. Eatables, drinks, and company of the other sex on wrong lines are responsible for three-fourths of the offences which I find in any Penal Code of the world; and the most salubrious check to the intemperate hankerings of man's nature I do find in the observance of *Ramadan*, the month of fasting. Objectionable love for the filthy lucre is another great factor of wickedness, but the institution of almsgiving in Islam gives us opportunities to laugh at others who abjectly worship Mammon. Our love for our country is, no doubt, a noble passion, but the abuse of it in the form of the so-called "patriotism" has caused bloodshed in the world. This false notion and wretched idea of patriotism has brought forth all fightings, wars and rising of one nation against another. Love for one's country is a noble thing, as I said, but it becomes a sin of the darkest dye when it is exercised against the Will of the Lord and at the expense of other nations. To purge man of this wrongful passion can be only done if he detaches himself from his own home and country if needed by the Lord, and that discipline a Muslim learns when he performs his *Haj* (pilgrimage). A Muslim enters into the Holy Land of Arabia. There he denudes himself of all his clothing—the sign of worldly respectability and distinction and the means of adornments and embellishments. He uses only one or two sheets—sufficient to cover his body. Shorn of every pos-

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session,—money, house, home, children, and, in one word, of everything which excites human nature to commit wrong,—a Muslim reaches the door of his Beloved. Like a lover he makes rounds of His House and throws his head in prostration to Him on the bare earth : “Dust he is and to dust he goes.” Then he makes sacrifice of an animal—the personification of what may be called animal nature in man. Pilgrimage, as the Prophet says, is the final discipline to create Muslim spirit in man, where he learns to give up willingly all his owning, the possession of which sometimes induces him to commit sin. Ye Muslims in the audience, take it to-day from me that the sacrifice of an animal on the day of *Haj* (pilgrimage) is a symbol whereby you declare your willingness to kill the animal in you, and, if you are unable to create that self-abnegation after performing your sacrifice, you have only done something fetish and you simply believe in fetishism.

RELATION BETWEEN GOD AND MAN

Conception of God has much to do in the mould of human character. We know very little of Him—in fact, all our knowledge of Him consists of some attributes taught of Him by some religions. The ancient conception of the Deity could not inspire man with love for Him. He was taken to be an implacable ruler, whose anger when once excited did demand some sort of sacrifice for its pacification. He could not forgive other's sin, as His mercy did demand some reward before being shown to any. A sacrificial smoke could only please His nostrils, and animal blood or

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human gore was agreeable to His sight. Fulfilment of the law with mathematical exactitude was the character of His rule, and any breach of it would excite His wrath, and would bring all kinds of calamity on the human race : such notions more or less were prevailing almost everywhere when Jesus appeared. He came and gave us a more lovable conception of God. "Our Father in Heaven" was the epithet with which he styled the Ruler of the Universe. It was the relation of the father and the son and not that of the ruled and the ruler between man and God, which Jesus wanted to establish. In every accent and stress of love, the gentle and meek philosopher from Galilee would speak of his Father. But it was "your Father and my Father," and not only his Father, that the Son of Man in Judea would speak of God to His other sons. But soon after him this spirit of filial love which Jesus wanted to inculcate in man for God vanished when the old theory of reconciling angered Deity through some kind of sacrificial atonement again got its fresh development at the hand of St. Paul. To fit the new faith to Greek and Roman disposition Christianity became paganized, and the blood of the Son was needed to pacify the anger of the Father and wash out the sin of His other children. This conception of the Deity went on in other parts of the world as well when Muhammad made his appearance. He put an end to all such impious notions, which in no case were creditable to the Author of the Universe nor to the authors of such conceptions, when he said : *Alhamdu lillahi Rabbil 'Alamin*. The first verse of the opening chapter of the

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Qur-an enumerates four Divine Attributes, which are the mother attributes of all the ninety-nine other attributes mentioned in the Qur-an. Before I comment upon them I should like to remind you of what I have said as to the capabilities of man and the object of religion. Man came with perfect and immaculate nature. He came with wonderful potentialities and with capacities to make unlimited progress. It is in consideration of these capabilities of man that Allah, the Muslim name for God, reveals His first attribute to be *Rabb*. *Rabb*, of course, is wider in its significance than the word *Abb*, which in Arabic means father. *Rabb* has got four meanings attached to it: one who creates, one who nourishes, one who maintains, and one who, creating in us various capacities, supplies us with the necessary wherewithal to bring them up to development. In one word, *Rabb* in the last sense means Evolver, Who not only works out our hidden powers, but arranges to meet the needs of all the stages up to perfection. But for this we do need many other things, which should exist before we come to existence as their existence is necessary for our existence on this earth. We do need the light and heat of the sun and moon, the air, the clouds and many other things; and He who came to provide all our needs before such needs came into existence is *Rahman*, the second of the four attributes given above—the Beneficent Lord, Whose bounties are unlimited—which come to us without any desert or merit on our part; Who looks to the need of every creature without making distinction between one another. *Rahman*, in short, is that Merciful God Who shows His mercy to us without any compensation—

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a conception which dispenses with the need of any sacrifice, atonement or intercession. If He could shower on us rains of blessing, not in reward of any action on our part, but simply out of His beneficence—and this is the meaning of the word *Rahman*—could He not show His mercy in forgiving our sins without demanding any compensation, as the advocates of the doctrine of sacrifices and atonements suggest ?

The third attribute is *Rahim* : one Who gives hundred or thousandfold of reward to one good action on our part. The words *Rahman* and *Rahim* both take *rahm* for their root, which means mercy. But the two attributes refer to two different kinds of mercy : one shown out of grace and not in consideration or reward of something. Under this mercy our God created what we do find around us in heavens and earth, and is so indispensable to our existence. In this dispensation He makes no distinction between man and man or race and race. But the mercy of *Rahim*, the third attribute, finds its exhibition in reward of human actions. We have been assured under the third attribute that our actions will not be fruitless. But at the same time, to make man energetic in life, the same attribute goes to warn us against inactive life. The *Rahman*,—God has given us everything needful ; but the material would be of no use unless we bring the blessings of His beneficence under our actions. The sun, the moon, the earth, are so necessary to produce our food, but they will be helpful to us only when we go to till the land. Then comes the fourth attribute : *Malik-i-Yaumiddin*, the Owner of the Day of

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Judgment, and the Master of the Requitals. To keep us within proper limits, we have been reminded of this fourth attribute, but one thing should be chiefly considered in this connection. The God of Islam calls himself Master of the Day of Judgment and not the judge, because the latter, I mean the judge, is bound to administer justice in strict observance of the law. He must punish the offender where the law leaves him no alternative to use his discretion otherwise. But one who is master or owner of the day of judgment, as well as of creatures to be brought under judgment, cannot be compelled to adopt harsh measures to satisfy ends of justice. All such other religions which make salvation of a sinful man dependent on punishment being administered to him or to someone else in his place, received their theology from this wrong notion that God is judge. Consider Him Master of His own laws and not a judge who is servant of the law, and you will find Him forgiving you without punishment being administered to you or to save others. Besides, this fourth attribute suggests the relation of the owned and the owner between God and man ; as the word *Malik* means. An owner cannot afford to punish his belongings unless for correction or rectification in case of error. It is the notion of reclamation and not of vengeance which actuates the Lord of Islam to punish His own creatures. Therefore, the fourth attribute of God, *Malik-i-Yaumiddin*, conveys the idea of love and punishment together. To sum up these four attributes, *Rabb*, *Rahman*, *Rahim*, *Malik-i-Yaumiddin*, the God of Islam is all through All-Mercy, All-Compassion, All-Beneficence, ready to do everything gratis, coming to reward thousandfold for one action, and only on rare occasions to use His discretion

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of punishment when it is necessary for rectification. Suppose we had no revealed Book in our hand and no epiphany through any of His messengers, but we had to find our own God from the Nature all around. Do what you will, I say, you will find the God of Nature to be the same God of Islam. Put all your theologies and all what you have conceived of your God to the test of Nature and reason, and I assure you, you will find your beliefs having no legs to stand upon. It is *Allah—Rabb-al-‘Alamin, Ar-Rahman, Ar-Rahim, Malik-i-Yaumiddin*,—to Whose existence, rule and kingdom, every atom in nature bears testimony.

The whole of the Qur-an is simply a commentary on these four names. All the laws and regulations given in the Qur-an, when perused, will make our life in accordance with the requirements of these four attributes. To be virtuous is to lead such a life. “To walk humbly with God” means to imbue ourselves with Divine attributes in Islam. Everything which goes against the demands of these four attributes is sin. This sums up the whole Qur-an. If it relates to some events of some great men, called prophets, it is only in illustration of such life, who acted up to these four attributes. So Allah is the centre of the whole Qur-an, and everything moves around it. Need I say that a Muslim, therefore, sums up his whole religion when he says, “*La ilaha ilallah*”? There is no deity or god but Allah, because Allah is the only word in all the languages of the world which has never been used for any other thing or personality but for the One Great God.

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RELATION BETWEEN MAN AND NATURE AND BETWEEN MAN AND MAN.

The above said formula that there is no object of worship but One Allah was not taught to make up any deficiency in Divine glorification. The God of Islam is not jealous that He cannot bear to see other deities on the same footing with Him. No, to think so would be an insult to Muslim conception of God. If we believe in Oneness of God, it is because such belief comes to make a great factor in the mould of human character. It on one hand regulates relation between man and Nature and on the other hand between man and man. If I believe in the greatness of Only One God, the whole universe is either on the same footing with me or is subordinate to me; because my belief in the Oneness of God will not allow me to accept any other person or thing greater than myself. Therefore, my belief in the Unity of God leads me to regard all mankind as equal to me and the rest of the world subservient. The Unity of God leads to believe in equality between man and man, a healthy lesson taught to us in the Qur-anic words put in the mouth of the Prophet: "I am only a man like unto you, but God has chosen me to bring His message that your God is only One God."

I should like to say a few words to establish relation of man with the rest of Nature in the words of the Qur-an, and I will deal with the question of equality of man.

"And We have made everything in heavens and in the earth subservient to you." Man in this Qur-anic verse has been declared to be the Lord of the Universe. In the

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fourth section of the second chapter of the Quran, Adam, the representative man, has received homage from the angels of the earth and heavens. Angels in Muslim theology are Divine functionaries who move all the powers in Nature. The said episode has been narrated in the Qu-ran to show man as one who has to rule not only the Nature, but these workers of Nature as well. Before the advent of Islam various elements as well as some manifestations of Nature were the objects of our adoration. The sun, the moon, the water, the air, all were our gods. It was, therefore, only sacrilegious even to think of getting any service from them. Need I say if human attitude towards them was that of a worshipper, material sciences could not get any growth? Hence we find no material sciences flourishing before Islam. The Qur-an came and gave us the Gospel of bringing down all these deities of olden days to the ground. And as by our belief in One God, we saw these gods at our feet, we then began to find out ways whereby we may get service from them. This led to the discovery of all the modern sciences. Islam thus came to give a forcible impetus to knowledge, and the result was the present sciences which received their inception at the hands of the Muslims. If we believe in One God, I say, it is not to add to the dignity of Allah, but it is to add to our own upliftment. How can we entertain any spirit of emulation or equality with him if we regard some man as God? This being so, we lose all chances of achieving all that has been attained by those great men who happen to be our gods. All these personalities which have been deified by man from time to time were constitutionally equal to their worshippers, and con-

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stitutional equality does demand mental, moral and spiritual equality. Our belief in such equality could actuate us to aspire for equality, but our worshipping attitude made a wreck of all our noble capabilities. Islam, the religion of the Unity of God, came to establish equality of man and subservience of Nature. Before it man either lost all chances of emulation with other men, or lost his own right of getting service from Nature.

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DELIVERED AT CAIRO ON 25TH JUNE 1923

Your Highness, Your Excellencies, and Brethren in Islam,—Lord Headley has said something as to the spread of Islam in England. He has said that there are thousands of people in England who are Muslims though they do not know that they are Muslims. He has only reiterated in Egypt what he has said many a time at public meetings in England. The statement has naturally excited surprise in certain quarters, and therefore demands some explanation, which I venture to offer. But first of all allow me to thank his Lordship for so kindly undertaking to thank you all on my behalf as well as on his own for the reception accorded to us here. He has styled it—and very rightly—a grand reception: a reception unique in its character. The reception, however, has suggested a comparison between two widely different psychologies—one that of the Westerner, which Lord Headley possesses, and the other that of myself, who am a Muslim by birth and an Easterner. If Lord Headley says that he did not and could not expect, or even imagine, that which he has seen and found in the expres-

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sion of love, brotherhood and hospitality accorded to him by his brethren-in-Islam in Egypt, it is quite natural. The Western heart does not throb—perhaps the cold and rigorous climate has given it its peculiar mould—with that warmth and loving-kindness which streams from the heart of the East. The materialism of the West has killed those finer feelings of kindliness and regard which a Muslim heart cherishes for his those emotions which arise in the Muslim mind on the adhesion of a new soul to his faith—emotions with which the minds of the disciples did beat in the days of the Master. Moreover, a guest in the West, after a meal or two, becomes his own host. Every nation has its own ways, most suited to it, perhaps. Lord Headley has also remarked that he would not venture to ascribe the welcome that has been given him to his personal significance, but rather that he saw in it that hearty ever ready spirit of greeting which the East is always eager to extend to the West. The remark is just the truth, and it is a pregnant truth. Islam, and Islam only, can now unite West and East in such a way as to put an end to all that strife and discord which unfortunately separates them to-day and is the cause of so much trouble of the whole world.

Egypt, for the treasures and memorials of her antiquity, has now riveted the attention of the whole world ; she is drawing the Western world, as brothers, to her various places of interest. Peers by the score and commoners by the hundred, from the West, are seen every year walking in the streets of Cairo and Alexandria without attracting the attention of the people here, except on account of their own personal relations. But no sooner does the news of

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Baron Headley's visit reach Egyptian shores than it arouses a strong and ever-increasing wave of love, affection and respect in each heart, irrespective of rank and grade.

The reason is not far to seek. The Muslim is welcoming a Muslim. A new soul is born in the family of Islam ; and where lies a family in the world whose members do not rejoice at the birth of a new soul ? .

As to my own heart it, however, could not be moved in the same way at the sight of that which the wondering eyes of the British Peer saw in your reception. The insignificant sacrifice of my worldly concerns—insignificant I say advisedly when I think of the sacrifices made in the cause of Islam by my predecessors-in-faith—which men say that I have made in the service of Islam has not remained unrewarded at the hand of the Almighty. Wherever I have been in the Muslim world I have been treated with unique love, affection and regard. To-day I am dining at the same family table with illustrious Princes, the jewels of the Egyptian Royal Family. It naturally reminds me of my visit to Hyderabad, the Premier State in India, in 1915, when His Exalted Highness the Nizam and King of Deccan was gracious enough to allow me to break bread with him at his own table, as well as to invite me to tea in his Palace. Besides Hyderabad, I have visited other Indian Muslim States—Bhopal, Bahawalpore and Khairpur—where I have been treated in the same way. All this respect and regard is not a personal matter. It can be claimed from the Muslim world by every servant of Islam, though such a thing is known in

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the business-like world of the West. But—after my thanks to God—what chiefly fills my heart with gratitude towards the illustrious princes and other brethren-in-Islam assembled here is this, that they have created an occasion which has actually proved to the hilt all that I have told Lord Headley and others in the West concerning the hospitality, brotherhood and fellow-feeling in Islam.

To-day Al-Farooq of England finds the theory of Muslim brotherhood in actual practice. He has had occasion to read all about it in our literature, and yet he has expressed his surprise when he saw the potentialities of the Muslim heart in this direction actualized. The reason is obvious. The self-centredness prevailing in the Western world is such as to prevent even a Muslim mind from anticipating all. Thank God, all this, that might well have been treated as something from the land of dreams when I talked of Muslim hospitality in England, has to-day become a reality. Now as to the other remark which Lord Headley let fall as to the Muslim nature of the English mind in general. He speaks of thousands of hearts that are Muslim and yet are not aware of this newly developed psychology. The statement, true as it is, can hardly fail to excite surprise, curiosity and doubt, as has indeed been hinted in some of the local non-Muslim newspapers, though in a very guarded language. The question of questions which must be agitating many a mind here after hearing Lord Headley's words, is probably this: Does the Church in the West repel the average mind so much that it is seeking shelter elsewhere? It does not become of a Muslim preacher to throw mud at others;

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it is against the teaching of the Qur-án but I will narrate certain notable events which have occurred within the short space of the last five years and will leave it to your judgment to appraise the statement of his Lordship as you shall decide. It was, I think, in the year 1917 that some prominent Churchmen questioned the validity of the oath usually administered to those about to be ordained. This oath required them to believe unfeignedly in the Divine origin of the Bible. This, they asserted, they could not do. They could not believe, for example, in Noah's Ark, nor could they accept the story of Jonah forgetful of the fact that Jesus himself had tacitly admitted the validity of the latter event by comparing his own rising from the tomb with the coming of Jonah out of the fish. The form of the oath, they said, ought to be changed, and this was done. It was also recommended, and from the pulpit as well, that some of the psalms should be expunged from the Prayer Book; and this, too, was done. Thus the authenticity and genuineness of the Bible as the Word from God was questioned. Thirteen hundred years ago the Qur-án said the same thing, but Christendom would not listen to it, and now the Church itself has come forward under the very nose of the Archbishop of Canterbury to bear testimony to the truth related in the Qur-án. It tickles my curiosity. How could a person accept the genuineness of the rest of a book if the correctness of a portion of it has been impugned, especially when there does not exist any independent proof of the events therein narrated? In this connection I may refer to another important statement made by the Dean of Westminster in

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1922, while speaking about the retention of the Bible in the curriculum of education: "If the legends of the Book of Genesis," the Dean is reported to have said, "were to be taught to children, they will think that the last generation had a very low standard of truth." It is not difficult to read between the lines. The legends referred to are not true in the judgment of this dignitary of the Church. The Reverend Doctor did not, however, seem to appreciate the bearing of his remarks on the superstructure of the Pauline Church. If the story of the fall of Adam was untrue, the theory of sin in nature will fall to the ground as well, and in its train the theory of the atonement and the Divinity of Jesus. In short, the genuineness of the Bible was officially questioned at Canterbury in 1917. The next year put another important question in issue: Was the Church in the West ever founded by Jesus himself? The conference took place in Cambridge. The debate was opened by Dean Inge, who replied to the question in the negative. In his remarks he also said that Jesus was a Jew; that he observed the Laws of Moses strictly; that he never thought of any schism in the then existing Church; and that he was a firm believer in the observance of the Law. All this led him to assert that the Church passing under the name of Jesus was never founded by him, but that it was founded by St. Paul. This statement startled many, but the trend of opinion in the conference was in support of the Dean's contention. If the Church in its present form in the West had nothing to do with Jesus, why should a follower of Jesus subscribe to it?

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Then came the year 1921, and another Conference took place at Oxford, the deliberations of which shook the very foundation of Christianity. It is an open secret that few in the West believe in the Divinity of Christ in the current sense of the word, which therefore needed some explanation in terms acceptable by an average mind. The task fell on Dr. Rashdall, the Dean of Carlisle. His theory of the Divinity of Jesus, plausible as it was, surprised the Christian world. The explanation, which was supposed to be going to strengthen belief in the Divinity of Jesus, destroyed it altogether.

The learned Doctor maintained that Jesus was not God, but man in every sense of the word. His birth, his miracles, and all that has been narrated of him, even if taken as reported, could not clothe him with Godhood. The Divinity of Jesus lay in his reproduction of Divine morals. Jesus did imbue himself with the Divine attributes, and in this sense he possessed Divinity. The explanation, perturbing as it was to Christian minds, however, did not fail to meet our approval. I at once wrote to the Dean in 1922, when I returned to England, that his explanation of the Divinity of Christ endorsed the Muslim view on the subject. In Islam, I said, the goal of humanity was to clothe oneself with Divine attributes. "Imbue yourself with Divine morals," said the Holy Prophet to his followers; and Muslims believe that all the prophets of the world, including Jesus himself, did reproduce Divine morals. And if Jesus was to be taken as God simply on account of his being clothed with Divine attributes, then every man was potentially Jesus and a 'God.' But the Muslim conception of Godhood

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was very high and transcendental. "Nothing like the likeness of Him," says the Quran. Our conception of God goes even beyond the realm of simile and metaphor. This I wrote to Dr. Rashdall, but he could not see eye to eye with me on the question; so he replied, for reasons too obvious to give here. He, however, allowed me to publish the correspondence. It is clear that the religion dogmatized by the Church in the West could not stand any longer in the West after receiving the expression of such ideals from those who had to defend it. Then it became incumbent on them to formulate their religion. This was done in 1922, when the bishops and dignitaries of and from various dioceses met in Oxford, where it was stated that the real feature of Christianity was love, and other religions—Buddhism, one of them—also shared with it in this respect.

Is it any wonder, then, to find churches empty and the parsons addressing empty benches and pews on Sundays? Is it surprising, then, to see the Sabbath of the Lord being more observed in golf, cricket and football than in the churches and chapels? The situation became critical, and the custodian of the people's conscience became apprehensive when the Archbishop of York struck a very timely note, remarking in one of his sermons that though religion attracts people, yet the Church repels. Thus His Grace clearly hinted that the religion which appeals to man is something quite different from what is taught by the Church. The remark of the Archbishop led to a very interesting discussion carried on in the columns of a monthly called *Pearsons's Magazine* and other papers by

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men of note, both clerical and lay. It clarified the whole question and established that the Church so wrongly named after Christ was not wanted, by that the people want a religion simple and practical and free from dogma-religion which may create love and fellow-feeling and establish universal brotherhood in the world,—a religion the ideals of which may receive practical shape, which may concern itself with this world and base man's betterment in the coming world on his action in this world. The religion needed is the religion of action and not of beliefs, a religion that should not crush human cravings, but control them and sublimate them with something better and holier.

Allow me to put it to you—and you are an assembly almost wholly Muslims, with Ulema and Shiekhs, with men highly educated and cultured—whether the sketch of the ideal religion that was drawn in England in the year 1922 was any other than that of Islam. Yes, it was a true picture of Islam. And Lord Headley has very aptly observed that in England there are thousands of Muslims who do not know that they are.

Far be it from me to claim any credit for all this. Nor would it be right on my part to do so. One thing, however, I can confidently say: that whatever has come about is not just chance. To me it appears the will of the Lord, which in these days is working itself out in the West. It was His will that brought about such a radical change in the Western religious conception. And when it was His will that Church religion should dissolve of itself, even as salt does in water, He created circumstances which urged me to

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betake myself to English shore, for the purpose of spreading the light of Islam. Call it a happy chance or, as Lord Headley takes it to be, a Divine decree.

His Lordship has made generous references to my work and the achievements of my Mission during the past ten years. I would put it down to His Lordship's personal attachment to me rather than to anything on my part. One thing, however, he has substantiated by facts and figures. In an article ten years ago, which he read out to you to-day, he had shown his disappointment at the spread of Islam in England. Such was the horrid picture drawn in those days. And now he says from first-hand knowledge that during these ten years the trend of religious thought has undergone a wholesale metamorphosis. This he is kindly inclined to attribute to my humble effects.

In conclusion, I would make but one request. When a single individual's efforts can bear fruit so enormous, is it incumbent only on one Indian to push the cause? Is it not equally up to you to rise to the height of the opportunity and be up and doing? These are the spring days of Islam. The vital power of growth is at its best. Heaven is pouring down its showers. Breezes are gentle and wholesome. This is all God-sent. But no crops are to be expected, even under conditions so ideal, until and unless the husbandman takes to the farm, ploughing, tilling and sowing. Arise therefore, you farmers of Islam! Take advantage of the season! Else, do not forget the Divine warning: 'Another nation shall take your place that will better fulfil the Divine purpose.'

THE RELIGION OF PEACE AND LOVE

(BEING A LECTURE DELIVERED BY AL-HAJ KHWAJA-UD-DIN
AT THE COWASJI JEHangIR HALL, BOMBAY.
ON MONDAY, OCTOBER 13).

I am asked to say something on a subject to which I can hardly do justice within the short space of time at my disposal. A speech for an hour or two is manifestly inadequate ; it needs volumes after volumes to show and elucidate those principles that have been taught by the Quran and the Prophet,—to establish peace, love and amity among the various units of humanity, in their various calls and avocations of life, without having any regard whatsoever to creed, class, colour, or language. Considering the shortness of the time at my disposal here, I would take the so-called religious side of the question—I say advisedly “the so-called religious side of the question,” for, in fact, everything I do in the various activities of my life is my religion under the teachings of the Quran. Islam does not confine religion to the performance of certain worship. We Muslims do not divide our week into God’s day and man’s day. Every day is the day of God, if man leads Godly life. My domestic life, my professional life, my life as a citizen, my life as a neighbour, is my religion, if it is led in implicit submission to the Divine

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ordinances—the ordinances that help us to work out the cause of humanity. A Muslim must follow Muhammad, who has been ordered by the Quran to give to the world the object of his life in these words :—

Say : Surely my prayers and my sacrifices, my life and my death are for Allah, the Creator, the Sustainer, and the Nourisher of all faces, creeds, classes, & c. of all the worlds. (Holy Quran, vi 163)

In a word, to further the cause of humanity is the great object before Muhammad.

But to-day I take religion in the narrow sense of, the word, as it is popularly taken.

The other day I struck a note at Chowpaty which might have appeared to many a discordant note. Some of the friends love to hear from a Muslim that he is first as Indian and then a Muslim. But I say—and I am proud to say so—that I am first a Muslim and then an Indian. Islam, and only Islam, and no other racial country or patriotic consideration creates in me a consciousness that responds to all the demands that are essential to the establishment of peace, amity, fellow-feeling and patriotic ideals in the world. And who are Muslims? Let the Quran answer the question for me :—

Say : We believe in Allah and (in) that which has been revealed to us and that which was revealed to Abraham and Ishmael, Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord We do not make distinction between any of them, and to Him do we submit. (The Holy Quran, ii. 136).

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We believe "in that which was given to the prophets from their Lord." And has not the Book said that every race, every community, every country has been given a prophet, a guide, a warner from the Lord? And why not India? I, as a Muslim, am bound to pay my allegiance to all the prophets of the world. With the Quran I must accept the Bible in its original purity as my own book from God. I claim the sacred Vedas and the wise sayings of Mazda as a joint property with my Hindu and Parsee brethren. I should not make distinction between a prophet and a prophet. Thus have I been enjoined in the Quran. And why should I? I have to submit to my Lord and not to a man. This is Islam. I must bow down, therefore, to His Word, no matter whether it came from India or Arabia, provided it reaches me in its pristine purity. More than half the trouble becomes finished if we act upon this golden dictum of the Quran. I believe in the Divine origin of all ancient religions—for so the Quran says. If I differ somewhere with others, it is in interpretation or as to the question of their genuineness. Are not our Hindu brethren, of various sects and persuasions, at daggers drawn against each other on this very question of interpretation among themselves? Do not the Aryas and Sanatan Dharmies stand poles apart in their reading of the Vedas? If they call me an image-breaker, did not Dayanand do the same thing? If I believe in the Unity of God, did not Raja Ram Mohan Roy do the same? Why do you, my Hindu friends, fight with me, if you manage to keep your equanimity of mind and complacency

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of heart when you associate with an Arya or a Brahmu? Study the various tenets and doctrines of the different sects of the Hindus, and you will not find a single thing in my beliefs, as far as their doctrinal basis goes, that is not believed by one or other of the sects of the Hindus.

FIRST A MUSLIM, THEN AN INDIAN.

I take the best from each of your sects and make up the larger portion of Islam. Can the fact of my being an Indian creates in me a consciousness which inspires me to respect all the Divine guides of the world? I say "No." But Islam does, and I am proud to say that I am first a Muslim and then an Indian. This broad-minded teaching comes from a religion that has been branded with the stigma of narrow-mindedness. Open the sacred Scriptures of the world, and show me anything there that inculcates the life of the teachings I read to you from the Quran. I draw your attention to three simple phrases in the Quran. The Book has been named "Tanzilin Min Rabbil 'Alamin" : a revelation from the Creator and the Nourisher of all. How could it teach anything that may go against the welfare of any person, no matter whatever his religion may be? I read here only one verse, and the Quran is teeming with such verses:—

"And serve Allah and do not associate anything with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbourhood of your kin, and the alien neighbour and the companion in a journey." (The Holy Quran, IV. 36).

Mark the "alien neighbour." And which is the class here that does not come under it?

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Secondly, our Prophet has been called "Rahmatullil-'Alamin" : a blessing for the whole humanity. Can a Muslim be a true follower of Muhammad if his actions injure or harm the interest of his fellow beings? Thirdly, in my daily prayers I worship the Lord, Who, again, is "Rabbul 'Alamin" : the Creator and Nourisher of all. Prayers, or lip-gratitude, carry no weight with the Lord if the very words we recite in our prayers are not translated through our actions. How can you serve and worship the Lord of all if you cause trouble, oppression and tyranny to others? Are they not creations of "*Rabbul Alamin*" ? A Muslim is bound to further the cause and work of "*Rabbul Alamin*." Look around you ; even an atheist has been allowed the same blessings as far as his physical sustenance goes, as a believer in God. If the Lord on High sends His blessings to all, what right on earth have Hindus, Christians, or Muslims to deprive any other person of Divine beneficence? Ye Muslims, believe that your Allah is "Rahman," and "Rahman" is that Beneficent Lord whose benevolence goes to all, no matter what their creed or religion may be. Have you not been ordered by your Prophet to name your children after Holy names of God by affixing to the name the word "Abd," which means servant? If you love to be named "Abdur Rahman," your actions must show that you are serving Rahman. Has not the Last of the Prophets enjoined upon you to reproduce Divine morals when he says : "Imbue yourself with Divine attributes"? Be, then, Abdur Rabb and Abdur Rahman, and you must benefit every creature of the Lord. Ye Muslims have been exhorted in the Quran

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to love Allah and place Him before all your objects of adoration. But how are we to love Allah? Don't come to me for the reply. Your Holy Prophet says to you: "If you wish to love Allah, then Love His creatures." What a bold and impudent lie we give to these holy words through our actions! You love an animal, a dog, a horse, a cat; but is not man, the image of God, the best handiwork of the Lord, no matter whether it be in the physical frame of a Hindu, Parsee, or a Christian? You, Hindu brethren, do your best to protect kine; but man is "Ram Murti" and must be superior to a cow. How can your protection of a cow carry merit in the eyes of Parmeshwar in the heat of your passions you injure human beings?

I could dwell on the subject for hours and read verse after verse from the Quran in my support, but I must say something on the burning question concerning the holy places of different religions.

You have often heard of *Jihad*, the Muslim institution of defending life, property and religion. The Quran makes mention of only three objects which justify the religious war; and all these three in defence. Firstly, to defend the person and property against the offender. Secondly, to protect places of worship, to whatever religion they may belong. Thirdly, to establish freedom of conscience and religion. A Muslim belongs to the forces of Allah. Let no one stand between man and his God. "No compulsion in religion," as the Quran says. Let every person have his own religion, and the policeman of God,

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as a Muslim is supposed to be, should come forward to fight with one who forces his religion on another by some form of compulsion. These words of mine may sound strange to you, as the propagandists against Islam, especially in the Western lands, have been giving you all such silly stories of our *Jihad*. Read the Quran in the light of the actions of our Prophet, because his morals were those of the Quran, and you will endorse my views. Let me begin with the first and second object of the Muslim war. The Book says :—

Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them. (The Holy Quran, xxii, 39).

Those who have been expelled from their homes without a just cause except that they say : Our Lord is Allah. And had there not been Allah repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered ; and surely Allah will help him who helps His cause Most surely Allah is strong, mighty. (The Holy Quran, xxii, 40).

This is the first permission to fight given to the followers of the Prophet, who, as the Quran itself describes, were those upon whom war had been already made by their enemies, and who were oppressed, and who had been expelled from their homes. And again the Book says :—

Drive them out from whence they drove you out.....but if they desist, then there should be no hostility.

Who could impeach this permission ?

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The wars of the Prophet were for the same object. It hardly needs any long discourse to substantiate it. The locality of the first these battlefields will decide it. The Prophet left Mecca to save his life under Divine Order, where he and his companions had been victimized by thirteen years' continuous torture and persecution ; but his enemies would not have him even in Medina, which was at a distance of 150 miles from Mecca. The first battle was fought at Badr, 120 miles distant from Mecca, the enemy's headquarters, and thirty miles from Medina. Uhad was the scene of the second battle, only twelve miles from Medina. The third was an attack on Medina itself. Ten thousand people from Mecca came to besiege the town of the Prophet. Do not the localities of the actions prove conclusively that self-defence was the only motive that led him to come into the battlefield ? After this, the state of war began which brought defence and offence on both sides. But you cannot refer to a single instance where any person was forced to embrace Islam in the days of the Prophet and his Caliphs, at the point of the sword.

The second object of a Muslim war is to protect convents, churches, synagogues and mosques. And where is there a religion on the surface of the earth which has not an institution like convents, excepting Islam ? Christians, Buddhists and Hindus have their convents and cloisters, and a Muslim must protect them. Do not forget that the monasteries and convents and cloisters of Christians belong to that sect of Christianity

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—the only sect in the days of the Prophet—that puts images of Jesus, Mary and other saints before them when they are in their worship. They do the same thing as some of the Hiudus do. But let me interpret the holy verse of the Quran in the actions and doings of the Holy Prophet and his followers,

GRANT OF CHARTER TO CHRISTIANS.

The Christians of Nijran came to our Prophet for some concessions, and the following charter was granted to them :—

To the Christians of Nijran and the neighbouring territories, the security of God and the pledge of His Prophet are extended for their lives, their religion and their property to the present as well as the absent and others besides: there shall be no interference with (the practice of) their faith or their observances; nor any change in their rights or privileges; no bishop shall be removed from his bishopric nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything great and small as heretofore; no image or cross shall be destroyed; they shall not oppress or be oppressed; they shall not practise the rights of blood-vengeance as in the days of ignorance; no tithes shall be levied from them, nor shall they be required to furnish provisions for the troops. (*Indra in the Balance* p. 132).

This comes from a king to his subjects, and not as a peace, or treaty made with an enemy, under the pressure of the moment.

After the Prophet came the days of Caliph Abu Bakr. Khalid Bin Walid was the Muslim Commander. In his proclamation to the Christians, which guarantees them their lives, liberty, and property, he declares :—

They shall not be prevented from beating their *Nagus* and taking out their Crosses on occasional festivals.

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This declaration was approved of and sanctioned by the Caliph and his council.

Beating of *Naqus* and taking out Crosses. Where comes the difference if a *Naqus* is beaten by a Hindu or a Christian? Where lies the distinction or disparity if a Hindu carries *Arti*, or a Christian takes out a Cross?

In the injunct given by Abu-Bakr to his armies, I read the following :—

Do not disturb the quiet of the monks and the hermits and destroy not their abode. (The Sources of Christianity, p. 182).

Even in the din of war, a Muslim soldier may not disturb the quiet of a hermit; how can a Muslim pass the religious places of others, beating drums, seeing that he should not disturb the quiet of the hermits? I leave my Hindu brethren to their own religious sense. I assure them that in our mosque we revere and remember the name of Allah—"their God and our God," as the Quran says. He is one and the same. I fail to understand how religious consciousness feels elevated, if by the beating of drums, the quiet of the Muslims in prayer in the mosque becomes disturbed.

Now I come to the time of the second Caliph. He scrupulously preserved intact the property dedicated to the Christian Churches in Egypt, and continued the allowance made by the former Government for the support of the priests. The Great Caliph, when he entered Jerusalem as a conqueror, visited the Resurrection Church. The time for the saying of the 'Asar prayer came while he

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was in the Church. The head patriarch of Church asked him to say his prayer then and there. But the Great Caliph said, if he said his prayer there, the very place would become converted into a mosque by the coming generation; he would do better to go out and say his prayer at a distance from the church. And so it proved. I saw the mosque when I visited Jerusalem. It stands at a distance of several hundred yards from the Resurrection Church, in the memory of Caliph saying his prayer there. The Christians received the same treatment in the reign of the third Caliph, and the Christian Patriarch of Merv bears testimony to it in the following words:—

The Arabs who have been given by God the kingdom (of the earth) do not attack the Christian faith; on the contrary, they help us in our religion; they respect our God and our saints, and bestow gifts on our churches and monasteries. (*India in the Balance*, p. 133.)

RELIGIOUS TOLERANCE.

I do not wish to tax your patience by relating to you the examples of tolerance shown by the Muslim rulers, to non-Muslims everywhere. I come to India. Let a propagandist say what he likes. I would ask some Hindu friend to accompany me to Benares. I would ask the custodians of several temples in Benares, that enjoy subsidies and estates for the upkeep of the Hindu temples, to show us their title-deeds. And to the great surprise of my Hindu friend, he will find that those estates are a grant from Aurangzeb. I have got a photo of those title-deeds. And is it not a wonder of wonders that the

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great tolerant Monarch should be blackguarded by those who are interested, in these days, in the division of Hindus and Muslims? You often revere the memory of Akbar the Great. Did he do anything in addition to that which the Quran demands from every Muslim to do as regards the religion of others? Go to Kashmir, and you find the same thing. Many of the Hindu holy places enjoy jagirs and estates granted, not by the present Hindu ruler, but by the Great Mughals with Aurangzeb among them. But why have the jagirs of the Muslim mosques and other holy places there been confiscated, and why has the big Stone Mosque in Sirinagar become closed against Muslims? That is a matter for consideration by my Hindu brethren.

Hindu brethren, how can you explain your outnumbering us in India if the successful Muslim reign of one thousand years in India had the Quran in one hand and the sword in the other? And do not forget that the larger number of the Muslims here in India are not the Hindu converts, but the descendants of those who came from outside and settled in India.

From Kashmir I come to Deccan. Does not a big portion of the State revenue in Hyderabad go to support devals, Parsee temples, churches and mosques? Has not the religion of toleration and peace been acted upon there? Unfortunately these days of ours have seen desecration and demolition of the temples of God, whether mosques or devals. But the Muslim Monarch of Deccan comes

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forward, under the dictates of his religion, for the reparation of the demolished temples—a lesson which should be followed by other Indian rulers, Bharatpur among them. And now I give you another example of toleration the like of which you will not find in the history of the world.

Some of the Christian fathers in the days of the Prophet came to the Prophet to discuss with him the merits of the true religion. Muslim hospitality located them in houses surrounding the Mosque of the Prophet. They remained guests of the Prophet for several days, and then came Sunday—the day of the Lord with the Christians. For a Muslim, the whole of the earth is his mosque; but the Christian guests had to find a church in which to pray to their God; and where would they find one? But the Prophet of Love and Toleration comes to their rescue. He offers them the very mosque to be used by them as their church, and what a matter of surprise! The very House of Allah, where God, Who is neither begotten nor begetter, was worshipped, became the worshipping place of those who believe in the begetter and the begotten son of God!

APPEAL TO MUSLIMS.

Muslims, I have to say to you a word more. Yours is the religion of proselytization. Win others to your Faith as your forefathers did. Win them for your cause by your actions, by the love you should bear to all, by the peace you are bound to make with others, as “Assalam

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Alaikum'' is your watchword, and by the tolerant spirit which should characterise your thought, your word and your action. Your religion is Islam. It means peace. Transmute your religion into your actions, as a tree is seen by its fruits. God be with you.

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LECTURE DELIVERED BY KHWAJA KAMAL-UD-DIN AT THE
LONDON MUSLIM PRAYER HOUSE.

Ours are the ways of realities. We have had enough of theories. Experiment and observation alone will bring conviction. Facts have taken the place of concepts. We wish to read everything in the light of events. Academic discussion, if designed to convince us, must be explained in terms of facts and figures. The world-conflagration of the Great War has of itself established some of the verities of Islam. Those who were wont to assail Islam with hostile, even virulent, criticism, have been compelled, by the exigencies of the situation thus created, to adopt the very teachings that they condemned before. The Phoenix of the West built for itself a funeral pyre and fanned it to a blaze by the flapping of its wings; but it rose again from the ashes a different bird. Germany kindled the fire with wonderful rapidity. She alarmed the Continent. Belgium fell; and the spirit of self-preservation—a life-tendency in human nature—began to gaze with intent eyes at those who believed in the Sermon on the Mount, which taught the turning of the left cheek when the right cheek was struck. But the

philosophy of having both cheeks buffeted did not appeal to the Western mind, which could not see its way to accept the wisdom of the Prince of Peace. This was no time for the olive-branch—the mailed fist seemed in every way preferable. The Church in the West has excelled rather as an exponent of Statecraft than as a custodian of human conscience. So said a recent Premier and so it proved to be in the days of the War. “I come with sword and fire.” These words of Jesus were preferred to what he uttered in the Sermon on the Mount. The belligerent spirit came to the surface when a number of clergy in cassock and surplice, headed by the Bishop of London, marched in procession to Hyde Park on the afternoon of June 9, 1915. When the Marble Arch was reached, the Bishop of London, mounting a cart, delivered an address, from which I quote the following :—

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“All those passages in the New Testament which conscientious objectors quote are misunderstood and misquoted.....If we saw a blackguard ill-using a little child, should we stand still? No, we should deal with the blackguard speedily and vigorously. Smaller nations will fight for their rights, and stronger nations must assist in hauling the bully off the little nations of the world.....

“We must drive the invaders out of the lands they have despoiled. If we had sat still and dared nothing the women and children of Britain would have been treated as those in Belgium.”

The Bishop of Chelmsford, in dedicating a motor-ambulance for the use of wounded soldiers at Ilford, in the month of June of the same year, said that the War was going on, for it would be folly and crime to put aside the sword until the purpose for which we had drawn it had been secured.

These war homilies, coming from such high dignitaries in the Church could not fail to produce the desired effect. They began to resound from every pulpit and platform. But a thinking mind saw in them a psychology that, compelled by circumstances, was prone to follow Muhammad and Qurán and to close the Bible, for the time being. The Law of Conscription received the support and sanction of the Church ; but the conscience that had received its mould from the clear tenets of Jesus came to the surface in the person of the "conscientious objector." He regarded the use of the sword as against the teachings of the Master even in self-defence. He would rather go to prison than take his place on the battlefield. Many a "conscientious objector" became the guest of the King within the four walls of imprisonment and their conviction did not perturb the mind of the Church. In acting on the principle that the sword must be unsheathed in defence of life and property, England and her Allies became Muslim. In the words of the Qurán :—

Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them. Those who have been expelled from their homes without a just cause except that they say our Lord is Allah. And had there not been Allah repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered.— (Al-Quran, XXII, 39, 40 .

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This was the earliest permission given to the Muslims of the day of the Prophet to fight. The words clearly show that the war was first made by their opponents on the Muslims; they were expelled from their homes for full thirteen years. The Prophet and his companions were subjected to every kind of persecution, so much so that the Prophet had to flee to Medina for his very life. Other Muslims followed him. But the Meccans would not leave him even at Medina,—the place of his refuge. They pursued him with an army, and the Prophet had to come out of Medina in self-defence, under the Divine Order conveyed to him in the words quoted above. That the Prophet was not on the offensive, but on the defensive, can easily be appreciated by mere reference to the locality of the first three campaigns—Badar, Uhad, and Ahzab. The distance between Mecca and Medina is more than a hundred and fifty miles. Badar is at a distance of thirty miles from Medina, and Uhad only twelve miles from Medina; while the scene of the third battle was Medina itself. The town was besieged by the Arab Allies. Is it, now, difficult to ascertain who was the aggressor, and who on the defence?

This led to a general state of war throughout the whole country, where offence and defence came from both sides and which brought down that Revelation from the Most High which may be termed the Muslim Ethics of War.—

And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter.....But if they desist, then surely Allah is Forgiving, Merciful. And fight with them until there is no persecution, and religion should be only for Allah. But if they desist, then there should be no hostility except against the oppressor.—(Al-Quran, II. 191-193).

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The holy verses put the object of the fight in the clearest possible terms : "Permission to fight is given to those upon whom war is made because they are oppressed." "And fight with those who are fighting with you, and drive them out from whence they drove you." Who would question the righteousness of the war, if it was waged for such a necessity ? "But if the enemy desists, there should be no hostility, except against the oppressors." A Muslim should not wage war when "persecution ceases, and men are not forced to accept or renounce a religion, but are at liberty to profess any religion, of the truth of which they are convinced, for the sake of their own God." (Muhammad Ali's English Translation of the Qurán, p. 89.) The words "religion should be only for Allah" cannot be taken to mean Islam, as the very words that follow them make the sense quite clear. "But if they desist, then there should be no hostility." There should remain no compulsion in the matter of religion, as the Qurán says elsewhere, and every one should be at liberty to hold any religion he likes. The Quran thus lays down the broad principle of religious freedom for which one searches elsewhere in vain. It deserves to be noted that the lives of Muslims are to be sacrificed, not only to stop their own persecution by their opponents, and to save their own mosques, but to save churches, synagogues and cloisters as well, and thus to establish perfect religious freedom.

Has any other religious teacher taught that noble principle ? Or is there a single direction in the Sacred

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Scriptures of any other religion, that its followers should lay down their lives to protect the places of worship of other religions? Muslims closely followed these directions and every commander of an army had explicit orders to respect all houses of worship. Can it be said with any show of plausibility at all "that Islam spread with the Quran in one hand and the sword in the other?" Can our critics' point to one instance when even a single person was forced to accept Islam at the point of the sword, in the days of the Prophet or his Caliphs? I assure them that all their efforts in such a direction will be in vain. The Great War, however, came in time to disillusion the world of all the misrepresentations and misinterpretations that had been fathered on the Muslim Ethics of War. Muslims fought on the same principle which compelled the Allies to unsheathe the sword at the outset. But the civilized nations of the present day world could not desist from hostilities, where a Muslim's religion would have rendered a continuance of the struggle impossible.

The Great War has, however, created circumstances similar to those which caused the promulgation of the institution of polygamy, as it existed in the days of the Prophet. The very creation of man and woman with sexual instincts, and the function to be performed by each for the procreation and maintenance of the species, makes the connubial companionship of man and woman, as it were, birth-right. It is said that the Great War has left

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in Germany six times as many women as men. Similar statistics come from France and other belligerent nations. But natural passions cannot be killed. If neither religion nor legislation can devise any desirable scheme for solving the difficult situation that faces modern civilization to-day, a species of moral leprosy must supervene that will contaminate the whole social fabric. Polygamy is the only solution.

It should not be forgotten that the institution of polygamy was permitted by the Quran at a time of war, in the days of the Prophet, when numberless widows and orphans had been left without any protection or help. Polygamy is not an injunction in Islam, but only a permission. It is not a substantive law, but a remedial or emergency law, and should not be brought into operation unless circumstances shall be such as to justify it. A Muslim may not have more than one wife; except under certain restrictions. Equality of treatment is the essential in the case of a plurality of wives; and any violation of this is a great sin. No doubt it excites revolt in woman; but a woman cannot be married without her free consent. She need not marry a polygamist, and if she fears that her alliance with an advocate of monogamy may result in a change in the views of her husband, who may marry again, she may insert a proviso against such a contingency. Marriage in Islam is a civil contract, and both the parties can enter into it under certain conditions, the infringement of any of which, of itself, nullifies the contract. A woman is at liberty to marry a person, under the condition

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of his not taking another wife. The violation of that condition will be sufficient to entitle her to divorce her husband and, if so provided in the contract, claim reasonable damages. She is also at liberty to separate herself from her husband, and refuse him conjugal rights compelling him at the same time to maintain her. Islam thus provides woman with every weapon to protect herself against polygamy, if her nature revolts against it. Islam came to give a code of conduct to cover all the ups and downs of life.

Criticism of Muslim polygamy, in its virulent form, comes from a race which is, in practice, infinitely more polygamist than are the Muslims. Marriage, in its naked form, is only a connection of man and woman. It is only the interest of the coming generation, and the ascertainment of fatherhood, that gives it sanctity. Take the institution in its primitive form, and you will find the Westerner more of a polygamist than are the people in the East. The latter, to a very limited extent, and, moreover, in a legalized form, do that which the former does unscrupulously, in an illegal way. Neither by legislation, nor by religion, has the human world, since its beginning, been able to remedy these two evils—the unbridled brutality of man under his excited passions, and the helplessness of a woman. Unless and until the world is purged of these two weaknesses, the Muslim institution of polygamy is the only thing possible. It dignifies womanhood and comes as a blessing to the issue of male and female connections. An innocent woman who has fallen a victim.

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to male brutality will only be adored and cared for so long as she retains her charm or beauty. But alas! she is shown the door when the rainy days come. She has no claim on the property or heritage of the man. Is not the honourable position of being a second wife, under the sanction of society, much to be preferred? I have never heard of any society that has been able successfully to uphold the Utopian ideal of the lasting companionship of one man and one woman. But if it be an impossibility, the interests of the woman and the protection of her rights need a system like that of Muslim polygamy. The prophetic eye of the Last Prophet saw that the conditions obtaining in his times were likely to rule the coming generation; and he provided the remedy.

Ascertainment of paternity is a necessity for the welfare of the coming generation. Nature compels every man to look after those who come out of his own loins. This brought forth the institution of marriage and gave it a sanctity. But what of the fate and condition of those harmless children whose parents came together illicitly? Why should they bear the stigma of illegitimacy? Why should they suffer the hardships of bastardy? Why should a woman be compelled to conceal her shame, and have recourse to painful operations in order to save her from the infamy of motherhood without a husband? Why should these issues of illicit connection be deprived of the right to inherit the property of a man from whom they inherit the body with all its diseases? The deceived woman must suffer the consequences of her indiscretion,

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but why should the innocent children share the shame with her ? These evils glare at Western civilization with baleful eyes. They are the blot on the escutcheon of the people in the West. We see very little of it in the East. If religion, ethics, and legislation have failed, till now, to work out human salvation from this degradation, Muslim polygamy is the only panacea that can confidently be restored to in quarters where this moral poison is sapping the social fabric. And again I say that polygamy is not—if I am allowed to use this metaphor—a food. Monogamy is the natural food, polygamy is a remedy, a medicine to be administered to certain diseased conditions of life. It entails hardships, no doubt ; but no person on his sick-bed can expect sweetmeats from his medical attendant. He must take medicine, however bitter and unpalatable it be. Polygamy is a permission, again I say, and not an injunction, and will cease to be necessary in human society when men and women see realities of life as they are.

I come with no apologies for my Prophet, who purged the institution of polygamy of all its evils. His own example is the example of nobility and charity. Could a gentleman, who, in the prime of his life and youthful vigour—as was Muhammad at the age of twenty-five—married a widow of forty years of age, and led an exemplary life with her for full twenty-seven years without thinking of another wife, though allowed to by the society he was living in, be regarded as a person ruled by passions, if after the death of his first wife he takes in marriage a virgin and some widows (many amongst whom

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had passed the age of marital relations) with the sole object of giving them protection and the wherewithal to live? They had many claims upon him. Their husbands had given their lives for the sacred cause; and the noble ladies had been left with no one to look after them. To keep them under his roof and provide for their needs without entering into marriage relations with them would have set an example that would do more harm than good in the world. Such treatment, charitable as it was, even under the roof of a prophet, would lead coming generations to various abuses. Some of the widows might have found new husbands; efforts were made as well in this direction; but no other person from among the companions of the Prophet was willing to accept their hand in marriage. The Prophet had to do so. The ladies could not be lodged under the roof of those who did not stand in the prohibited degree of relationship. The only commendable and virtuous course was the one adopted by the Prophet. Besides, we cannot criticise a custom, if respected by the people of the time, and not leading to any immorality and injustice, in the light of ethics, subsequent in growth; especially when the conditions are changed.

Monogamy that rules modern society should not be taken as a Christian verity. Only two centuries before, polygamy was in vogue in Christendom. Many bishops were allowed to keep several unauthorized wives besides the one in Church wedlock. The law of monogamy had its genesis from the Institutes of Justinian. Judaism, Hinduism, and almost all other ancient religions, allowed

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polygamy. And is it not strange that those who come with their criticisms of us forget that their own prophets believed in the plurality of wives? Abraham, David,* Solomon, and many other patriarchs of the house of Jacob; Krishna, and many others, with the fame of sanctity and righteousness, gave the benefit of their roof and protection to more than one wife. The blessed Zoroaster, so the tradition goes, also married three wives.

Nay! do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do. This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did. (Al-Qur-an, II, 140-141).

The last Book of God is not a Book of legend and stories. It refers to certain events in the lifetime of the other prophets, and mostly of the house of Jacob; but it takes them to illustrate certain truths which the Book intends to teach to its readers. Some of its narratives differ from those on the same subject that we find in the Bible. This divergence of detail in the two Books has invited criticism from some of the European writers, tending to impeach the claim of the Quran to be of Divine origin. The Quran could not come from the All-Knowing God, the critics say, if its version of the said episodes differs from that given in the Bible. The logic, with all its plausibility, betrays a fallacy. They start with premises the truth of

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which is yet to be established. Undoubtedly, if the version of the Bible be admitted as coming from God, the claim of the Quran as coming from the same source must fall to the ground. But, thanks to present-day researches, and the higher criticism on the Bible, the position of our critics is not tenable. The Bible is admittedly full of folklore. Many of its legends have been discredited, so much so that clergymen of high distinction in England, in 1916, refused to take oath as to the genuineness of the Scriptures, or to accept them as Divinely inspired. No one now believes in the Ark of Noah, and the story of Jonah's fish. The first five books of the Old Testament, they say, did not come from Moses. They would not suffer the Prayer Book to remain on their tables, because it contains certain psalms that should be expunged from the Bible. The concluding eleven verses of the last chapter of St. Mark and the well known verse in the Gospel of St. John that supports the belief in the Trinity, have been proved to be an accretion to the oldest manuscripts—a fact which was discovered by the first English translators of the Bible, in the days of James I. If the Biblical records are deficient in genuineness they cannot supply good criteria for testing the claim of the Quran to rank as the Word of God. The Quran need not turn to these Scriptures for its Truth. It has got in it inherent proof to substantiate its claims. As regards the end of Pharaoh, King of Egypt, who, as the Talmud says, “rebelled excessively against the Most High,” we find some divergence between the statements of the Quran and the Bible. The Bible does not mention that the body of Pharaoh, when he was drowned

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with his hosts, was cast ashore ; but the Quran says :—

When drowning overtook him he (Pharaoh) said : I believe that there is no God but He in Whom the children of Israel believe, and I am of those who submit.

What ! now ! and indeed you disobeyed before, and you were of the mischief-makers.

But We will this day deliver your body that you may be a sign to those after you (Al Quran X, 90 92)

These verses show that the body of Pharaoh was cast ashore and was delivered to his people to be preserved as a sign to the coming generations. This Quranic statement which gives a version of the story quite different from that which appears in Exodus, aroused criticism in the West. The statement itself was considered as sufficient to throw doubt on the claim of the Quran as a Revealed Book, because the Bible was silent, nor did history show that the body of Pharaoh had been preserved. But modern Egyptian archæology substantiates the Quranic statement. The body of Rameses II, the Pharaoh of Moses, as preserved among the mummies in Egypt (*Encyclopædia Britannica*, art. "Mummy.") has been discovered. This instance in itself is sufficient to prove the unreliability of the Bible narratives, and the truth of the Quranic version. The discovery has been made in our days, and could not be known to the Holy Prophet, especially when the world's knowledge, based upon the Bible, was otherwise. This one instance in itself establishes that the Quran comes from a Divine source. It not only discloses what occurred after Pharaoh was drowned, but it also refers to our own times, when the drowned body should be brought to light. The words of the Quran, " But We will this day deliver your body that you may be a sign to those after you,"

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are conclusive. "Those after you" proved to be our generation, who came some thirteen hundred years after the Prophet Muhammad. The Quranic narrative speaks of two events,—one that occurred some two thousand years before him and the other that occurs in our day. How could the Holy Prophet have such an exact knowledge, expressed in the clearest terms, without oracular ambiguity? "That you may be a sign to those after you"—a prophecy proved literally. Can my critics refer to any prophecy elsewhere that has been given in unambiguous language? But apart from the historical parables in the Quran, the Book reveals many a scientific truth of quite recent discovery. It establishes that the Book given to Muhammad did come from Allah, and that the Voice he heard, with its message for humanity, was from the Most High.

To do full justice to the subject would require a voluminous book. The Quran abounds with references to this subject, upon which, however, inasmuch as it scarcely comes within the purview of the present article, I must perforce content myself with a few observations. It should, however, be borne in mind that the Sacred Book is not a treatise on material science. It lays down a general and a universal principle that everything, on any plane in the world—physical, intellectual, or spiritual—is governed by the same laws. The whole universe, emanating from one Great Mind, is under a sort of monism. Whatever obtains in one plane, the same works in all other planes. It is with this principle in view that the book so often refers to various natural phenomena within the cognizance of our senses, in order to elucidate and illustrate moral and spiritual truths promulgated in it. By

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way of induction, verities on physical planes are referred to by the Quran to explain truths uncognizable by ordinary senses. It is in this connection that the Quran discloses certain truths that have only recently come within scientific knowledge. For example, as to the Emanation of the Universe the Quran speaks of some kind of "Light" that gave birth to the whole universe in its most embryonic form ; and out of the said Light arose electricity.¹ The first form of our globe, in the words of the Quran, was a burning fiery gaseous matter that afterwards assumed the form of some kind of water. Then, speaking of rocky mountains, the Book says that the earth being in a tremulous condition, so much so that one could hardly stand upon it,² rocks and mountains came into creation, to balance the earth and make it steady. Not the animal or the vegetable world only, but everything in any order—from ether up to man—came into existence only through pairs of different things. In this respect, the Book of God lays down a principle of universal applicability when it says : "And out of everything we created pairs : " (Al-Quran, Li—49). As to the appearance of life, science still holds a diversity of theories. It is as yet a riddle, inasmuch as life appears suddenly in the organic world ; it acts as an overseer,

1 Allah is the light of the Heavens and the earth ; a likeness of His light is as a pillar on which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star..... gives light though fire touch it not (Al-Quran xxiv, 35).

2 And He it is who spread the earth and made in it firm mountains (Al-Quran·xiii, 3).

And He has caused great mountains in the earth lest it might be convulsed with you (xvi, 15). And He created the mountains as pegs (lxxviii, 7).

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and arranges all the material received by every organism in its proper form and place. Some have held that the vivifying principle descended from certain planets. But the Quran is very clear on the point. "Water," it says, "gives birth to life." (Al-Quran xxi, 30).

Concerning the creation of man, the Book speaks of him as an essence of clay; various things that come out of the earth contain in them the essence of everything in it, culled forth in their best form. Man takes them in, in his food and drink, which give birth to genital seeds. Things that grow out of the bowels of the earth come, in the first instance, from the upper regions, either in the form of the light that each luminary sheds towards the earth, or through water that descends from above. The light, as well as other ethereal matters, thus coming down from the heavens, passes to the recesses of the earth, and makes her pregnant. The earth then gives birth to her various products.—vegetables, minerals, and other things that contain in them starch, sugar, grease, condiments, proteids, phosphorus and liquids. These things give birth to the genital seed. The seed becomes located in the womb, where it passes through other evolutionary stages up to the human consciousness. These truths have recently come within our knowledge, but the Quran has spoken of all of them with scientific accuracy.

And We send down water from the cloud according to a measure,
then We cause it to settle in the earth, and most surely We are
able to carry it away.

Then We cause to grow thereby gardens of fruits, and from them
do you eat.

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And a tree that grows out of Mount Sinai which produces oil and condiment for those who eat.

And most surely there is a lesson for you in the cattle. We made you to drink of what is in their bellies, and you have in them many advantages : (Al-Quran, xxiii, 18-21).

And certainly We created man of an extract of clay.

Then we made him a small life-germ in a firm resting place. Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators : (Al-Quran xxiii, 12-14).

I need not comment upon these verses. They are quite clear in themselves.

I have made mention of seven things necessary to constitute the protoplasm. The Quran, of course, does not name them in scientific phraseology ; nevertheless in the above quotations it speaks in the clearest terms of those things that constitute plasmic congeries, not excluding even "condiments." As to the starry world, that begins its work at night time by piercing into the seams of the earth, thus making her pregnant, the Quran says :—

Consider the heaven and the comer by night ; and what will make you know what the comer by night is—the star that is bright, piercing, and making things pregnant.....Consider the heavens that pour and the earth that receives and splits (with plants): (Al-Quran, lxxxvi, 1-3, 11-12).

The quotation reminds me of another wonderful revelation that Science has only recently discovered about the liquid nature of the ether in which stars float. The Quran says, when speaking of the heavenly bodies :—

All float in their respective sphere. (Al-Quran, xxiii, 40).

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The subject, as I said before, needs a book to itself which, if God wills, will very soon see the light of day from my pen. But what I have said here supplies ample food for thought to the seeker after truth. These revelations could not have been made, even by a trained scientist, in the days of the Prophet. They could only be revealed by the Omniscient Lord, the Knower of the Seen and Unseen.

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(AN EID-UL-ZUHA SERMON DELIVERED BY AL-HAJ KHWAJA
KAMAL-UD-DIN AT WOKING ON JULY 2, 1925.)

It was in the cave of Hira that the mantle of Prophet-hood fell on the Holy Prophet Muhammad. The first message of his call was couched in the following words :—

Read in the name of your Lord who created. He created man from a clot.

Read and your Lord is Most Honourable. Who taught (to write) with the pen. Taught man what he knew not. Nay : man is most surely inordinate—(The Holy Quran, xvi. 1-- 6).

A message free from personal or tribal predilection, and at the same time so grand and so majestic—the gospel for human upliftment. God spoke to Moses on Mount Sinai, when he was deputed to liberate the Children of Israel from the thralldom of Pharaoh. This was the main object which called forth the ministry of Moses. He had also to raise his brethren in Israel to a nation of conquerors and rulers. But he could not accomplish the latter object. Anyhow, his mission was more or less of a tribal nature. Then comes the son of Mary, and the spirit of the Lord descended upon him from Heaven, in the shape of a dove. His message was that the son of man was the son of God, with whom his Father was “well pleased.” I do not propose to dwell at length on these two messages that Moses and Jesus respectively received from the Most High, at the

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beginning of their Call to Divine Ministry. Suffice it to say that the mission of the one concerned the affairs of a tribe singled out from thousands of tribes of the world, while that of the other spoke of the personal aggrandizement of some particular personality.

But Muhammad is given a message of quite a different character, soaring above individual or racial interest. It speaks of man as a class. It tells of the highest aim that a son of man is capable of reaching, and of the ways wherewith to accomplish that grand object. The message, in so many words, speaks of reading and writing, and of learning sciences unknown to the world in the time of the Prophet. The message is of a universal character, and brings the whole human race within its area. Ponder over the words of these three messages given to the three Prophets, and one becomes impressed at once with the largeness of the soul of the last Prophet. Man is the best product of nature so far as the physical world is concerned. Physical growth reaches its consummation in his frame, and yet this all comes out of a blood-clot, as the above quotation from the Quran shows. The Creator of man as the sacred words tell, who raised a wonderful creature like man out of a clot, now intends to raise him to the height of mental, moral and spiritual culture. He informs man of this His grand object, through Muhammad ; and in the very first revelation He discloses the way, and the means whereby to reach that goal.

To put the whole case in a nutshell, man has achieved all that he now possesses through knowledge and science that was not known in ancient times, and therefore,

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rightly called modern science. The Quran says the same thing. It speaks of knowledge unknown to man before, and the fact that modern science received its inception at the hands of the Muslims, and flourished afterwards, speaks volumes for the portentous prophecy conveyed in the first message to Muhammad (may peace and the blessings of Allah be upon him).

No doubt the world was no stranger to reading and writing before Islam, but these arts were confined to a few sanctuaries and convents. The rest of the world had no knowledge of them. How could they come into vogue when the very use of paper was unknown before Islam? Skins of animals, stone tablets, animal-bones and leaves supplied the scanty material for ancient lore to be written upon. Such things could not help the furtherance of reading and writing. Muslims invented paper and gave a large impetus to learning. In fact, reading, the use of the pen, and the learning or "knowledge" not known before, *i.e.* modern science, were the three chief factors that worked out the greatness of the man, and brought him to the honourable position he holds now in the whole universe. Here again I would quote the first message to the Prophet, and leave it for you to find out for yourselves whether the very three factors of human magnificence have not been mentioned in these words.

Read in the name of your Lord who created. He created man from a clot.

Read and your Lord is Most Honourable. Who taught (to write) with the pen. Taught man what he knew not. Nay : man is most surely inordinate. (The Holy Quran, xvi (1—6.)

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A man may write volumes to extol the "master," or the prophet whom he follows, but facts are after all facts. The grandeur and universal scope of the message to Muhammad eclipses those to Moses and the Jesus; and the coming events proved the truth of each. Moses did liberate the children of Jacob from the Egyptian bondage, and Jesus did speak and preach of "Our Father in Heaven." But "Ours" were the Israelites. They were his sole concern. He would weep for Jerusalem; he would go after it like a hen after her chickens. The coming Evangelists, no doubt, widened the scope of his mission to limits never imagined by him. But in his own lifetime he would not throw pearls before swine. He would not give the bread of the children to the dogs. In short, both Moses and Jesus came with missions of a limited scope and of a limited object. But Muhammad comes with a universal mission. He looks to mankind for his ministry. He makes the whole human race his concern. He makes the whole world his diocese. Again, he comes with an object peculiar only to mankind. If Moses stands for liberty, and Jesus interests himself in sermonizing upon love and meekness, Muhammad thinks of something else; without which liberty, love, meekness or any other human moral cannot work properly. There is something else in humanity which, if it remains undeveloped, will make of man a brute of the worst type. I mean, wisdom, the power of reasoning and logic. Animals have the sense of liberty. They do care for it. They go after freedom. Love and meekness are also not unknown to them, but man has been given that which has been denied to the animal kingdom. He possesses a peculiar mentality and a consciousness not

possessed by animals. I mean his intelligence. Muhammad stands for the development of this differentiating and characteristic human faculty. In it lay the greatness and grandeur of the human race ; and it could not be worked out except through reading, through writing and through learning things unknown before. Do we not find the same in the very first revelation to Muhammad as quoted above ?

But how could Humanity work out her greatness and reach her goal, if man did not know of his capabilities, as well as of his shortcomings ? He must know the extent of his progress and the ways to reach it. He must also know his deficiencies and how to avoid them. Could there be any better object for the mission of Prophet than to enlighten humanity on these things ? But in this respect all different philosophies, creeds and persuasions of the ancient world could not avail. Evil in man was their chief theme. They all emphasized the evil side of human nature. The church in the West made sin an inseparable component of humanity ; the teacher of Zoroastrianism made man a plaything in the hands of the spirit of Evil. Buddha could not see anything but trouble and tribulation surrounding man and that as a consequence of something evil in the nature of man—and his whole salvation was forfeit. The old sages of Brahmanism could not see anything beautiful and sublime in the God-made world. They saw their happiness only in detachment from it. In short, man did not appear to the ancient world as an entity possessing something good and noble in him. But Muhammad strikes a new note. He gives us the true anatomy, if

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the word be permitted, of the human mind. Verily, the Quran says: "We created man of goodliest fibre, and made him the lowest of the low, but those who believe and do good deeds, for them is the reward uncut." Man was a microcosm, possessing in himself all that the other units in the universe possessed separately. He was of the best make, but with evil inclinations of the worst type. His capabilities were unlimited, and his destined progress knew no bounds. But if he could soar to the highest of the high, he could also descend to the lowest of the low. This was all unknown to him. Nor did he know the way to develop his powers and avoid the snares that beset him. A Prophet from God was needed to bring such a message, and I say that one cannot imagine a better mission for such a prophet, than that of bringing the required enlightenment to humanity. It was the mission of the Prophet Muhammad. If Moses, Jesus and many other prophets of the world can rightly be accepted as messengers from God by their respective followers, Muhammad (may peace and the blessings of Allah be upon him) undoubtedly has got a prior and better claim to universal allegiance as a true messenger from Allah. I wish to say here a word as to another peculiar trait of humanity which, if not worked out properly, will make hell of a heaven. I speak of our sociable nature. Man must live in society. He cannot be happy without it. Beset as we are with numerous behests and cravings, our inability to satisfy them by individual efforts demands the formation of society. We must look to each other's need. We must serve others and be served by them. But the self-seeking nature in us, if not properly controlled, makes havoc

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among us, and creates all the trouble around us. Oppression, persecution, crimes, offences, disputes, war—all these are the outcome of this peculiar medley of self-seeking tendencies and the sociable nature in man. We need some sort of sacrifice in favour of those around us, we need to cultivate a spirit of brotherhood to improve the said tendency. In this respect, Muhammad can rightly claim to have discovered the specific remedy. He laid down principles of universal brotherhood, and succeeded in establishing it in his own lifetime. Through this institution he purged Arabia of all its troubles.

The world cries aloud for peace, and peace is still far off. The Great War ended only to lay the foundations of a still greater war. It may break out at any time and reduce humanity to nothing. But if you wish to observe true fellow-feeling, and experience the genuine spirit of brotherhood among the heterogeneous units of humanity, that alone can bring peace into the world. Go to Mecca and see the drama of fraternity being acted to-day as it really is—the day of Pilgrimage. All man-made barriers of distinction removed, all colour and race prejudices brushed aside. Men of all rank, plebeian and patrician, clad in the same sort of cloth. Father or son, brother or sister, mother or daughter, the only word for addressing each other according to their age, among those who are strangers to each other in language, colour and race. Everyone trying to serve another, and abstaining from receiving anything in lieu thereof, every one willing to offer his all for the benefit of the other, every one

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rejoicing when deprived of his own goods, if they do but go to meet the other's need. Self-seeking tendencies could not work to the injury of others in such circumstances. This scene of true fraternity goes on for at least five months of every year in Mecca. Mecca has rightly been styled a City of Peace. But to-day Mecca has lost this—its enviable beauty. Those who have lived for centuries in peace within the four walls of this Town of Peace are on “pins and needles.” Those who, tired of the world-sordidness and selfishness, used to resort to that centre of true self-abnegation and selflessness, which alone can bring happiness to man, to-day find insurmountable difficulties in their journey thither. But who is responsible for it all? Who has marred the happiness of the Muslim world? The question is not a difficult one to answer. Not Ibn-i-Saud or Ali; they are the instruments and creatures of circumstances. The catastrophe has been brought forth by those who for their imperialistic desires brought Mecca and Hedjaz within the scope of their world politics, making Pilgrimage to Mecca a subject of their political consideration; by those who think that their land-grabbing tendencies cannot work well unless Mecca comes indirectly under their jurisdiction; by those who have been wrongly regarding Pilgrimage to Mecca as a subterfuge to cover political gatherings. Ask Lord Headley, and from his personal experience he will give the lie to these hallucinations of Western politicians. The Khilafat and the Pilgrimage have long been thorns in the flesh to astute diplomats. One, they think, they have shattered to pieces, and concerning the other they are devising schemes.

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These are, at least, Muslim impressions in general. Some call the British Government a Muslim Government because Muslims constitute the great majority of British subjects. If the Government is wise, it will respect our susceptibilities. We are entitled to look to it for the redress of all these wrongs. We do not wish it to interfere in the affairs of Mecca ; but we know that Mecca can be restored to its *status quo* without such interference being so apparent as to cause offence even to the most sensitive.

THE GREATEST OF THE PROPHETS

(A LECTURE DELIVERED BY KHWAJA KAMAL-UD-DIN
AT THE CELEBRATION OF HOLY PROPHET MUHAMMAD'S
BIRTHDAY IN LONDON ON OCTOBER 10, 1925.)

WE meet to-day to celebrate the birthday of the greatest man in the history of the world—a man of whom the Book of God says : “We have not sent thee but as a mercy and blessing for the worlds.” There are various ways of judging the greatness of a man, but I would make mention of the two that seem to me most decisive in the matter, especially when estimating the merits of a prophet. And these are :—

- (1) The task before him—that is to say, the state of affairs that needed reformation at the time he appeared ;
- (2) What did he bring to the world to improve its conditions ?

Judge Muhammad from these two points, and you will find in him the Blessing of God personified, and the greatest man that the world has ever seen. Every Prophet of God appeared at a time when evil in some form or other was prevailing among nations to which each Prophet was sent, but Muhammad appeared at a time when evil was rampant and virtue had become extinct in every corner of the world. Moses came to liberate the children of the bondage from Egypt and carry them to the Promised Land, but he was born where culture, knowledge, art and wealth were not lacking.

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Egypt was tyrannical, no doubt, to the House of Jacob, but the Egyptians themselves did not suffer. Jesus came at a time when the Roman civilization was such that it could compare most favourably with modern culture. The Romans were idolaters, but the knowledge of God and His Commandments was not unknown to the people of Jesus. Spiritless ceremonialism, worship of the letter of the Law, hypocrisy, vengefulness and self-indulgence were the chief evils of the day. But Muhammad came at a time when complete death—moral, mental and spiritual death—had overtaken the whole world, when thick clouds of ignorance, irreligiousness and impiety were blackening the horizon of the earth; beliefs universally clouded and actions perverted. Judaism, Hinduism and Buddhism had lost all healthy influence on the lives of their followers. Christianity, as Sir William Muir says, was decrepit and corrupt, its real tenets lost and the doctrines of pagan cult taking their place.

The social and moral condition of the world was equally deplorable. The people of the day had not only ceased to practise virtue, but vice was looked upon as virtue and people committed sins of the blackest dye to earn merit in the eye of the Lord. Every nation had sunk to a state of complete moral depravity. These were the days of the Middle Ages in Europe, and the Mazdaic and Puranic ages were at their prime in Persia and India respectively. Illicit sexual relations were committed as a virtue with the sanction of religion. In the confessional Christendom more sin was committed than was washed away. In Persia the phallic cult was at its climax, and Mazdak, among his other abominable tenets, taught partnership in women. He sanctified scenes of obscenity in

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the performance of religious rites accompanied by every kind of bacchanalian orgy. The condition of India was worse. A sakti priest could of right command the company of others' wives for his pleasure. You cannot imagine any form of vice, of iniquity and unrighteousness, that was not committed as an act of virtue everywhere, and Arabia was the darkest spot on the earth of God, where murder, rapine, adultery, drinking, infanticide and robbery were the pride of the people : and besides general promiscuity in sexual relations, incestuous connections were freely indulged in.

The Word of God had nearly disappeared. The Scriptures of the various nations had suffered in their purity. There are few to-day who honestly believe in the genuineness of the Bible, and such was its condition at the time of which I speak. That was the right time for the appearance of a Prophet. That was the fulness of the time when Muhammad appeared.

I cannot go into all that the Holy Prophet taught or did for humanity. I would only refer to some of the things that are his exclusive achievements, and which entitle him to claim universal allegiance. I would refer only to those things he taught or did that were not taught or done by any Prophet, Reformer or Benefactor of humanity before Muhammad.

(1) For the first time, he explained the true conception of religion. The world was not without its religion before him, but religion was believed to be an institution for the purpose of pleasing God and receiving His favour or of appeasing His anger through various forms of ritual and sacrifice, offerings and prayers. The pagan world before Christianity had her Christs everywhere : the son of Mary was the last of the series.

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Sin and its atonement through the blood of an incarnate god was the ancient religion everywhere, thousands of years before Christianity. Muhammad came and gave a new objective of religion. It is not salvation from the fall, but the upliftment, the development of that potentiality which is latent in man ; in other words, the evolution of humanity. Like everything in Nature, man possesses certain aptitudes and capabilities, or hidden faculties. It is to work them out, to bring them to development to the best advantage that religion has been vouchsafed to him. Religion, as Muhammad taught, is a theory of life, a thing to live upon, in order to bring to prominence that which is novel and good in us.

And the good which is in us is the Divine flame breathed into us by the Breath of the Lord. But this Divine element is hidden in the welter of human passions which in their primitive form approximated rather to the beast than to man, as we visualize him. Just as everything in Nature brings beauty and sublimity out of ugliness, so also is our carnal nature the seed-ground of nobility. The Prophet of Arabia was the first Divine Messenger to disclose the secret in plain terms to the world. The evolution of which I speak is the evolution of our consciousness—the sublimation of the animal consciousness into the Divine. This, in fact, is the subjective side of Religion according to the teaching of Muhammad, and in this is his superiority manifest. The aim of the other Messengers from Allah was the same, but the methods ascribed to them by tradition for accomplishing their purpose were neither easy nor systematic, and at times unnatural. They would give us noble words of advice, but that in incoherent form ; they would read us sermons on morality ; they

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would supply us with a code of ritual and ceremonials ; they would suggest prayer and sacrifice, and that is all.

On the other hand, Muhammad, like a professor of anatomy, explores the whole human mind, goes into its every seam, from heel to head. He does not propose to kill our instincts or crush our passions if they be, and because they are carnal ; instead, he propounds a system to control them so that they may function to our best advantage and pass from the bestial to the noble, from the mother instinct that germinates passions and instincts to the tendency for self-preservation or, in other words, the instinct of existence. This instinct gives rise to two passions—the passion of Anger and the passion of Desire. Then Anger and Desire, whether in their refined or corrupt form, branch forth in various directions, some towards good, others towards evil. For example, if Anger in its evil form creates Enmity, Malice, Prejudice, Hot Temper, Tyranny, Backbiting, Abusive language, Cowardice, Hypocrisy, the same Anger in its noble form appears as Bravery, Courage, Highmindedness, Patience, Perseverance, Toleration, Courtesy, Meekness, Humility and Forgiveness.

Again, in the case of Lust or Desire, it in its evolved-form becomes Love, Devotion, Mercy, Generosity, Contentment, Selflessness, Trustworthiness, Trust in God and so forth ; but in its degraded form it remains Meanness, Niggardliness, Avarice, Pride, Extravagance, Jealousy, Envy, Dishonesty, Boasting, Laziness and the like. Then these two passions in their united form give rise to various other things. Our consciousness has a third side also, and that when properly cultivated rules the emotional, sentimental and passionate side of it. This is the mental aspect, which, again, has its good or

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evil developments. If a creed or faith does not comprehend the whole range of human psychology, it cannot serve the purpose for which Religion comes from God. Matter achieves its highest development in the human form, where it gives birth to a consciousness which differs from animal consciousness in the vastness of its comprehension and growth. Everything in Nature is on its way to an ultimate perfection, and this by observing a certain prescribed course. Similarly, our further evolution in this world lies in the evolution of our consciousness, just as physically we have reached the desired end; and for this soul-development Religion is the prescribed course. For the world, I believe, has become too wise to accept the dogma of the Angry God and mankind's reconciliation with Him through sacrifice as the basis of and reason for Religion. The world had had enough of such scapegoats. The sublimation of human consciousness into Divine consciousness can be the only laudable object of Religion, the only watchword for which martyrs may be worthily made. This transmutation of the baser into noble cannot be affected by magic. It can only be accomplished by incessant striving and hard work under the guidance of a Master Mind who understands the true anatomy of the human soul. This is the work of a true Prophet from God. I cannot understand any other object for which God sends His Religion to humanity. The Quran, in its opening verses, discloses the same object of Divine Revelation. Is not Muhammad, then, the Ideal Teacher of humanity if he lays down rules and regulations to raise humanity from the animal to the Divine, and for this purpose gives us guidance so that we may sublimate the root passions in us—Anger, Lust and cognate passions—into Divine

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Morality ? Muhammad deals with every phase of the question ; he deals with every good or bad form of passion ; gives advice and suggests guidance so that we may aim at the best and avoid the corrupt. I do not find the same elsewhere.

(2) Similarly, it was taught in the clearest terms, for the first time, that God was not an impersonal one, as one clothed with human passions, that the pleasure or anger of God were not His passions ; they involved an assumption under which His pleasure became expressed, when human faculties became fully fledged, but if they became stunted through our wrong doings and lost their purpose, it indicated His wrath.

This enabled the world for the first time to realize the true conception of heaven and hell, the former consisting in the full development of human faculties, and the latter in their defilement and corruption in this life, as well as in the life after the grave.

(3) The world had very erroneous conceptions of human capabilities. Evil had been taken as its backbone ; nothing sublime or beautiful was in humanity. If some religions, like Christianity, declared evil and sin to be the sole furniture of the human mind, others taught that human life was full of trouble and tribulation, and that salvation lay in annihilation, seeing that this world was thought to be full of nothing but misery and evil. Muhammad, for the first time, declared that human nature was potentially perfect—a truth established to-day by biology ; he taught that it was free from any taint of evil. Sin, he declared, was an acquisition, an after-acquirement and not a heritage. Human nature, as the Quran says, was capable of unlimited progress, but with inclination to

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degradation as well; man could soar to the highest of the high, but can go to the lowest of the low, and the Religion Muhammad brought was to work out the former and check the latter.

(4) For the first time it was established that there was no intermediary between man and God. The Divine precincts were accessible to every person. It was not right belief alone, but belief translated into actions, that earned merit in the eye of the Lord; irrespective of the creed or class to which the doer of the actions might happen to belong.

(5) It is a well-known and an undeniable fact that Muhammad, and Muhammad only and no one else established monotheism in its purest form. The worship of One God, Who was neither begotter nor begotten, nor had any associates with Him in his Godhood, was taught in the most unequivocal terms. Before Muhammad, the world worshipped everything in the universe. The sun, the moon, the stars, clouds, water, winds, fire, trees, rivers and stones, egg-shells and many a god-incarnate man, were his deities. The Holy-Prophet brought down all these man-made gods from the pedestal of divinity. It established two truths—the equality between man and man and the subservience of the rest of Nature to the human race; the former giving rise to all good and healthy principles of democracy and the latter affording stimulus to scientific researches. All barriers of class, creed, colour and descent were demolished; white and black, red and yellow, were all declared equal in the sight of the Lord, for they came from the same essence and from the same first parents. To demolish the distinction of race, blood and riches, it was said that the

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noblest in the sight of God was he who was most virtuous among men. For the first time it was formulated by Omar, the second successor of Muhammad, that the government of a country could not be called a true government if every unit from among the ruled had not the right to have his voice heard and respected. The meanest subject of a State was for the first time given the same right to be heard on a question affecting the State, or religion, as the ruler of the State himself. For the first time in the history of the world, hereditary right to rule gave place to a right by election, and no matter who was appointed, the governor or governing body was only there to see that the laws formulated by Islam were carried out, and that any fresh laws of detail introduced in State managements were in conformity with the general principles enunciated by the Great Lawgiver. A plebeian was encouraged to point out the fault of a ruler in his administration.

(6) It was in pursuance of this principle of equality between man and man that the state of woman was raised by Muhammad for the first time in the history of the world. She was declared to have come from the same essence as man, a twin of man ; her rights were declared sacred, and a Muslim was enjoined to respect those rights. To her is due what is due from her ; that is a golden principle promulgated by the Quran, which the world did not know before.

(7) Religion after religion appeared, and civilization after civilization came, but no one cared to take notice of the slave class like women. Muhammad was the first to take commiseration on that abused class ; he abolished all the different forms of slavery, excepting war captivity, and he laid down laws to

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ameliorate the condition of those in war bondage, and laid down principles of treatment to be meted out to them on such equal terms that it nearly banished slavery in his own time. He raised the status of the slave to such an extent that the slave of to-day became the king of to-morrow.

(8) For the first time, the principle of "no compulsion in religion " was enunciated and acted upon by Muhammad. Differences of opinion in religious matters were respected and individual opinion encouraged. Freedom of conscience was allowed. For everyone to be held responsible to his God alone for his religion was a thing hitherto unknown to the world. History is full of religious persecutions and crusades, and Christendom has exhibited the worst type of religious intolerance in her religious zeal. The world needed reform in this respect, and Muhammad came. We do not read of persecutions of Galileos, Latimers and others in the annals of Islam. Heresy has been condemned, but not punished. " If Dean Inge had lived a few hundred years ago, he would probably have been a candidate for the stake on a charge of heresy." Muhammad did wage wars, but they were wars of defence, and against those who wanted to nip Islam in its very bud. Muhammad in this connection laid down the ethics of war as well.

For the first time the world was taught by the Prophet the right use of the sword. Secular and sacred history alike show that the sword has never been dispensed with. It was unsheathed by the Hindu prophets and the Hebrew patriarchs ; for neither the Hebrew Law nor that of the Hindus is in any way favourable to " pacifism." The Prince of Peace also declared that he came to send on the earth " not peace but

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a sword"; he came to fulfil the Law and the Prophets; the laws of his religion permitted it, and his prophets waged war. In fact, he would have had recourse to the sword had a favourable occasion arisen, but it did not; and if he prevented Peter from drawing the sword, it was because the time was not propitious. Violence would but have entailed further trouble for him and for his followers. Besides, what Jesus himself could not do has been done with considerable thoroughness by his followers. His words have proved dangerously prophetic. A large portion of the wealth and the brain of Christendom is expended in discovering various ways in which they may send sword and fire more efficaciously into the world; and that not for the furtherance of any humane cause, but to pander to the spirit of aggression and "grab."

"I, however, maintain that at times it becomes one of our highest humanitarian duties to unsheathe the sword. We cannot conscientiously stand aside as indifferent spectators when the liberties of an oppressed people are being trampled upon, when religious freedom is at stake. There do arise situations when the use of arms becomes an unavoidable necessity. But the arms have often been abused, and it was the duty of a Prophet from God to tell us the right occasion when the sword can be wielded."¹

Jesus was prepared to send sword and fire into the world, but Muhammad was compelled to do so. He allowed the use of arms on the following three occasions :—

(i) To save a house for the worship of God from destruction, be it Christian, Jew, Hindu. Buddhist or Muslim.—(Holy Quran, xxii, 40).

¹ *The House Divided*, by the same Author.

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(ii) To establish freedom of conscience. Every one, according to Quranic teaching, has the right to choose his own faith, and no one should force his religious beliefs on others by persecution or otherwise. And if a person does so, it is the duty of a Muslim to fight against such religious persecution, irrespective of whether the aggrieved be a Jew or a Christian and the persecutor a Muslim.—(ii. 190—193).

(iii) In self-defence (xxii. 39).

But in each case a Muslim should suspend hostilities whenever the oppressor shows an inclination towards peace. (ii. 194).

Other Prophets of the world, especially the Hebrew, drew the sword for a cause of doubtful righteousness, as the Old Testament shows; but Muhammad did what righteousness demanded. Nevertheless the Western mind has become so much poisoned by prejudiced statements carped at Islam that it will not care to hear what is true.

(9) For the first time the world received those broad principles from Muhammad which will establish the universal brotherhood of man in the world. Jesus had had such a desire; but it remained only a dream, and the history of Christendom has never shown a spirit of universal brotherhood. Islam saw that brotherhood which welded high and low, rich and poor, white and black, into one fraternity. The world of to-day goes after universalism, but if that universalism ever becomes a reality, it will be on the principles of Islam. And in this connection I may refer to the conception of Muslim Godhood. The pre-Islamic God was a tribal God

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everywhere, whether in the East or the West. He was the God of Abraham and Jacob, He was the Mazda of the renowned ancestors in Persia, but the Quran speaks of a *Rabbul 'Alameen*—God, The Creator, The Nourisher and The Sustainer of all the worlds, of all the nations and races, and Who made no distinction between man and man.

(10) Muhammad laid the foundation of universalism in another way. For the first time it was proclaimed that every religion in the beginning came from God, every great prophet was raised by God, every nation was given a Divine warner, and Muhammad made it the duty of the Muslim to accept the prophets of others as their own prophet, they cannot make any distinction between Muhammad and other prophets. It was taught that all these prophets came with the same religion from God, and taught the same truth, but their teachings suffered in purity and had become adulterated by successive generations, and this led to all the differences between religion and religion.

(11) Muhammad was the first teacher of a religion that made religion and science helpmates one to another. He abolished dogma and made reason and logic the only test of religious truth. There is nothing in his teachings that can insult intelligence or cannot meet the demand of rationality.

(12) Muhammad placed the acquirement and cultivation of knowledge even before the worship of God. In his judgment, exploring in the realms of Nature with a view to bringing the various manifestations of nature to subserve humanity was the real glorification of God. He gave such an impetus to

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earning, that it brought forth, within a century after him, a tremendous upheaval of various material sciences in Muslim Lands. In pre-Islamic days, man worshipped every manifestation of Nature from an egg-shell to stars, clouds, etc., Muhammad preached subservience of Nature to man, and with one stroke the gods of yesterday became the servants and handmaids of to-day.

(13) Muhammad is the best exemplar and, I may say, the only Prophet who himself worked out all the principles he taught to others. There is not a single ordinance or injunction in the Quran that he did not act upon. We read homilies and sermons elsewhere, we find idealistic and unpractical theories of morality and ethics, but we fail to find them practised by their own teachers. Muhammad is the only noble exception to this rule. Whatever he taught to others, he practised himself.

His life is an eloquent commentary on the Quran. We need not go to the commentators for their exposition of the various ordinances and injunctions given therein; because we read them in the very actions of the Prophet. Every virtue recommended, every evil forbidden in the Book, finds illustration in his action, to which, indeed, Ayesha, his wife, would refer when asked to explain any Quranic verses dealing with our daily life; she would, in like manner, read some Quranic verses when asked about the ways of the Prophet on some particular occasion; and most commentators on the Quran follow the same course. They refer to the words and deeds of the Prophet in illustration of the precepts of the Book, which contains upwards of five hundred ordinances and injunctions, every one of them with its illustration in the life of the Holy Prophet.

Much of the ethics preached by Jesus remained an admittedly unattainable ideal in Christendom, simply because there was nothing in the recorded actions of the Teacher to guide his followers therein. "Love your enemy and resist not evil"¹ remained a cry in the wilderness in Christendom, while the Quranic injunction, "Repel evil by what is best," became a practical reality in Islam, simply because it was constantly receiving practical illustration in the lifetime of the Holy Prophet. I have cited many cases of this nature under the heading of "Forgiveness." For the emancipation of the slaves, the Quran ordered: "For the love of Allah, give away your wealth in freeing those enemies whom you have captured in war." In this verse, the Quran taught a practical way to "love your enemy," and Muhammad was the foremost of his followers in acting upon this injunction. I can multiply illustration after illustration on this score, but I will give here only one more instance—an instance which for certain reasons has always had a special fascination for me. We Muslims say our prayers five times a day, but the Quran speaks of another prayer which, though optional for a Muslim, was compulsory for the Prophet. It is the midnight prayer called *Tahajjud* (Quran, xvii. 78, 79), which means that the worshipper should first sleep and then leave his sleep after midnight for the prayer. It makes the prayer incalculably more difficult. The Divine Order came to the Prophet when he was at Mecca, in the very beginning of his ministry, and he kept up the midnight prayer to the last moment of his life. "His feet would get swollen by standing in midnight prayer, when the rest of the world, among them

¹ Matt. v. 39, 44.

his own followers, enjoyed calm sleep." Was this the act of an impostor? He may obey his own orders, in order to set an example for the others, but in this case no one else had to obey the order. It was only for himself. Why should he subject himself to a most irksome duty if he was the composer of the Quran himself and the fabricator of his own religion? Why should he continue to observe this injunction so strictly even in those days when he became the Lord of Arabia? A new revelation could conveniently absolve him from it, if the Quran was the creation of his mind. Here is food for an honest mind to think upon.

(14) And what an assemblage of virtues and morality we find in him. If the Quran gives us, on one side, an exhaustive anatomy of ethics, and deals with the stern and soft sides of morality, the life of the Prophet, on the other, mirrors them all in actual colours. From an orphan to a king he passed through every shade and vicissitude of life; he performed every duty of life, and thus became the best exemplar. In him you find a child, a young man, an elderly man, a son, a brother, a husband, a neighbour, a playmate, a soldier, an army Commander, a conqueror, a persecuted fugitive, a tradesman, a king, a judge, a man in adversity and in prosperity. Varied as these positions are, you will find in him the same man from beginning to end, a thorough gentleman, to use the English phrase; always unchangeable and unchanged in his temperament, in his dealings, in his general mode of life. What then can be said of the calibre of those other teachers who could not set themselves above the dead-level of ordinary life? We may follow any walk in life; we

